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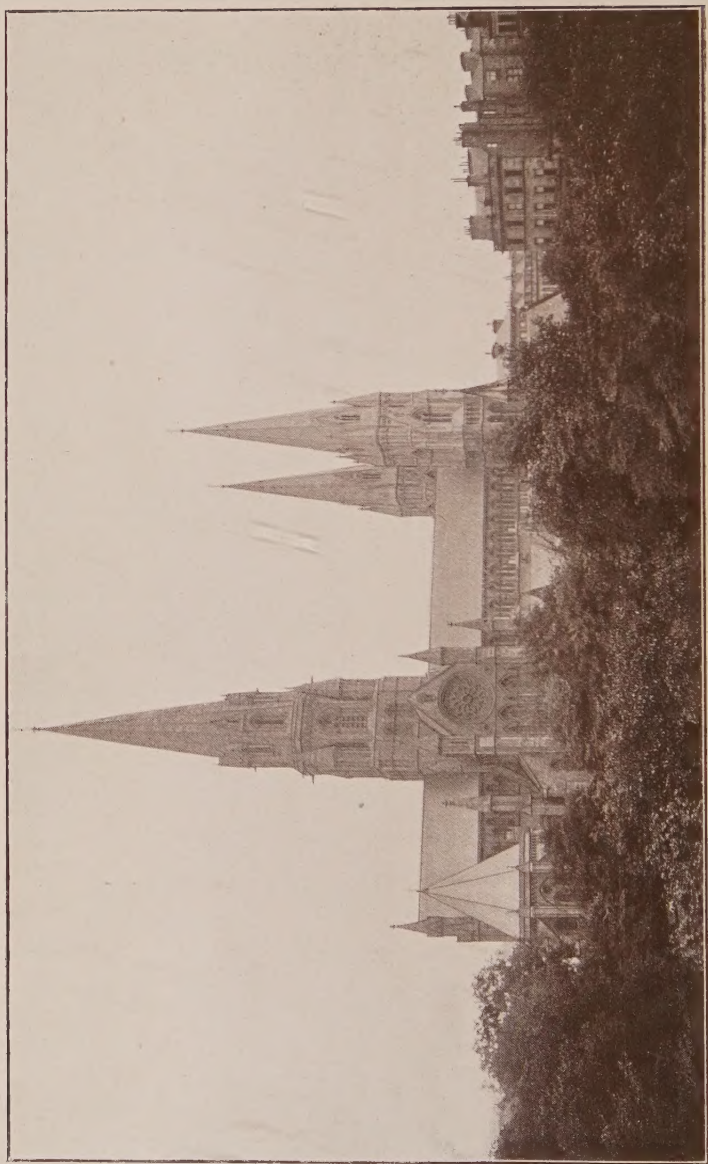


Photo by C. P. Cameron

To face p. 170

ST. MARY'S CATHEDRAL, EDINBURGH

OUR SCOTTISH HERITAGE

*A SIMPLE HISTORY OF
THE SCOTTISH CHURCH*

BY

ELIZABETH GRIERSON

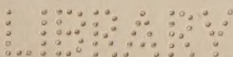
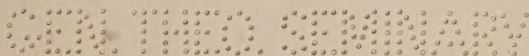
AUTHOR OF "THE CHILDREN'S BOOK OF EDINBURGH," "THE STORY OF ST. FRANCIS
OF ASSISI," ETC.

WITH ILLUSTRATIONS

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My very hearty thanks are due to the Very Rev. The Dean of Argyll and the Isles, for his kindness in reading the MS. of this book. Also to the Very Rev. The Dean of Edinburgh, the Rev. W. H. King, the Rev. H. MacKean, and Dr. Hannah Irvine, St. Barnabas, West Pondoland, Kaffraria, who were good enough to supply me with information on special points.

ELIZABETH W. GRIERSON.

WHITCHESTERS, HAWICK.

Aug. 17, 1917.

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INTRODUCTION

EVERY time that we repeat the Creed we declare our belief in the "Holy Catholic Church."

But what is this Holy Catholic Church? How was it begun and carried on? Who are the people who belong to it? How was it brought to Scotland? And how does it come still to be in our midst to-day, teaching and guiding us, and being the channel through which the Grace of God comes to us, in Baptism, and Confirmation, and Holy Communion?

Most of us ought to be able to answer the first three of these questions, for we have been taught that the Holy Catholic Church is a Body, of which our Lord Jesus Christ is the Head, which is joined to Him, and through which He sends His Life.

When our Lord was on earth He revealed Himself to men through the medium of His own human Body. He used his Lips to speak to them, His hands to heal them, His Feet to bear Him about on His works of mercy among them. But He could not remain on earth always, yet He wanted to reveal Himself not only to the people in the Holy Land who were living when He was in their midst, but to all the people who should be born into the world afterwards.

And His wonderful plan was that when He went back to heaven He should leave behind Him a Divine Society, the members of which would be so united to Him, that He could reveal Himself to the world through

them, as He had revealed Himself to the world through His own Body. This Society we call the Church, and it is composed of a numberless multitude of men and women and little children, some of whom are alive on earth now, some of whom, the greater number, have passed into the unseen world. We speak of it as "Holy," because God the Holy Ghost came down from heaven on the first Whit-Sunday, which was the Church's birthday, and took up His abode in it, never to leave it until the time comes when the Lord Jesus Christ shall return, and the Church Militant (that is, the Church fighting) on earth, and the Church Expectant in the waiting world, becomes the Church Triumphant in heaven.

We say that it is Catholic, or Universal, because our Lord founded it, and gave its doctrine, and instituted its Sacraments to serve for every person in the world, no matter what colour he or she is, or where they live, or at what period of the world's history they may be born. But, like all societies, it needs to be entered. The Catechism tells us when this is done; "in my Baptism, wherein I was made a member of Christ."

So every baptized person is a member of Christ's Holy Catholic Church, but all baptized people have not remained obedient members. Some of them have disregarded the rules of the Society, and have not used the means of communication between themselves and their great Head which He bade them use, so their souls have become so dull through sin that His purpose has been thwarted, and He cannot work through them. And some of them have left the Society altogether, so they have lost the benefits which God intended them to have.

For our Lord knew that it is not enough merely to

enter the Church through the door of Baptism. The Life which He then gives to His members needs to be nourished, and tended, and trained. So before He left the earth He made provision for this need. And He arranged that this provision should continue all down the ages until the work of His Church should be completed, and all His members brought to be with Him in heaven.

What was the provision that He made? He provided the Sacraments, those wonderful and mysterious channels by which His own victorious Life is first imparted, then strengthened, and nourished, and sustained. And in order that His Church might be rightly cared for, and the Sacraments duly administered and guarded, He trained a little body of men, during His public ministry, to carry on His work after He was gone.

To them He committed the care of His Church, appointing them to be its first officers, giving them directions how He wished it carried on, endowing them with the gift of the Holy Ghost to enable them rightly to fulfil their duties, giving them authority to act in His name, and power to hand on this gift and this authority to others. We call these first officers, "Apostles," because our Lord Himself sent them forth. Before they died the Apostles transmitted the authority and the gift which they had received to other officers, charging them, in their turn to do the same. And for nearly two thousand years this order has been faithfully carried out. Those who so received the apostolic gift soon came to be called bishops, the name by which they are known to-day. Like the Apostles, the bishops have officers serving under them, whom they appoint, and who are called priests and deacons.

Then, because it was necessary that the members of Christ's Body who were born after their great Head had gone back to heaven, should know exactly what to believe about Him, and about all that He had done for them, a short statement of what the Apostles taught was adopted by the Church as a summary of what candidates for Baptism must be taught, and as the formula by which they professed their faith at Baptism.

We call this statement the Creed. It sums up the Catholic Faith which, St. Jude tells us, was "once for all delivered to the saints," and which may not be altered or tampered with.

Christ's Holy Catholic Church has spread to almost every land, and wherever we find her, we find that the provision for her children has not failed. They are nourished by her Sacraments, they are shepherded by her Ministers, they are kept strong and faithful by the Faith which she professes. But in order to obtain these benefits they must walk in the way which she points out. They must not wander into side paths, or try to make new roads for themselves. Her way is the old, sure way, along which the saints have walked, and if we follow steadfastly in their footsteps we shall find that it leads to the gates of the City towards which our faces were turned when we began our Christian Pilgrimage, by being made members of Christ at the font.

OUR SCOTTISH HERITAGE

CHAPTER I

THE ROMAN ROAD-MAKERS—HOW THE CHURCH CAME
TO BRITAIN—THE EARLY BRITISH TRIBES

HOW was the Faith of Christ brought to Scotland, and who were the missionaries who established the Catholic Church in our land ?

The first of these questions we can answer with a good deal of certainty, the second we cannot answer at all ; for it all happened so long ago that everything is vague and uncertain. The only thing we can be sure about is, that the good news of the Gospel *was* brought. As an old historian has said, " We see that the Light of the Word shined here, but see not who kindled it." But although we do not know the names of these earliest missionaries, we can be certain that in some way they were connected with the Romans, who invaded Britain in 55 B.C., and remained there for over four hundred years. This seems strange when we remember that, during the first three centuries of the Christian Era, the Roman Emperors hated the very name of Christ, and were bitterly opposed to the spread of Christianity.

Yes! But God was stronger than the Roman Emperors, and in His wonderful providence He used them as instruments by which His Kingdom might be extended, and the Gospel of Christ proclaimed in regions which were very far removed from Rome. Christ had promised that the Gates of Hell should not prevail against His Church, and even in those early days this promise was abundantly fulfilled.

Every one knows what wonderful organizers the Romans were, and what discipline prevailed throughout their dominions. No matter whether a legion of soldiers was stationed in Rome, or Gaul, or in the far-away island of Britain, the Emperor knew all about its movements, and was in constant communication with its officers. This was only possible because of the excellent roads which these old Romans made. They were the road-makers of the ancient world. No matter how remote or inaccessible any country which they conquered might be, the first thing they did was to make roads through it. These roads ran as straight as the crow flies, up hill and down dale, to meet other roads which had already been made in adjoining countries, which, in their turn, led to Rome.

Thus we find that, in the earliest days of the occupation of England, a Roman road ran from the shores of Kent, where the invaders landed, to London and St. Albans, and on to Chester and York. At each of these four points soldiers were stationed.

Later, when Hadrian's Wall had been built between the Tyne and the Solway, and the great wall of Antonine between the Forth and the Clyde, the road from York was extended to Inveresk and Cramond, near Edinburgh. It is very beautiful to think that, little as they knew it, these Roman road-makers, Pagans though they were, were obeying literally the commandment

of the old Hebrew prophet, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." For it was along these well-paved "ways," as they were called, that the messengers of the Gospel came, from Jerusalem and Antioch to the cities of Asia Minor in the first place, then to Italy, and Gaul, Spain and Britain. We know who it was who brought the good news to Europe, and founded numerous Churches there! The great Apostle of the Gentiles, St. Paul. On his missionary journeys he often travelled along these ways—from Adramyttium to Troas, from Neapolis to Philippi and Thessalonica, from Puteoli to Rome. It was towards the end of his life that he first came to Rome, however, and there he found a thriving Church already in existence, founded probably by Christians who had settled in what was then considered the capital of the world.

You remember how he was a prisoner for two years in the Imperial City, and how, although he was allowed to have his own hired house, he was kept under a military guard, and always chained to a soldier. But instead of complaining, the undaunted Apostle was very glad that it was so, because, as he himself explains in his Epistle to the Philippians, he was not prevented from preaching. And as he was imprisoned quite near the palace of the great Emperor Nero, and the barracks in which the picked soldiers who acted as Nero's body-guard were stationed, he was able to be a missionary to these soldiers or to any members of the Emperor's household who had the curiosity to go and talk to the Jewish prisoner, and ask him about the Faith for which he was suffering persecution. He says in his Epistle that his imprisonment had served to further the progress of the Gospel, and speaks of "the saints of Cæsar's household," which shows us that some of

Nero's personal attendants had become followers of Christ.

After reading this, it is easy to understand how the Faith was carried westward. It is probable that Christian traders, travelling in the interests of commerce between Rome and Gaul, and Gaul and Britain, had most to do with the good work. But we like to believe that Roman soldiers helped to spread the gospel also. At any moment Christian soldiers might be ordered to distant parts of the empire—to Gaul, to Spain, to Britain. And if they happened to hold high rank in the army, and were sent to a military station which had existed for some time, they would take their wives and children and slaves along with them.

Or it might chance that if the soldiers themselves were not Christians, their wives or their slaves might have accepted the Faith. And of course traders and soldiers alike would act as missionaries, all Christians did in those days, and when a sufficient number of converts had been made, and it was possible to form a little congregation, a priest would be sent to minister to it.

In the early days, these priests would be sent from Rome, but as time went on, and the Church was firmly established in Gaul, bishops were sent to take charge of the Gallican Church. Then, when the good tidings had been carried across the Channel which divided Gaul from Britain, they in their turn ordained priests, and sent them across the Channel also, so that the little Christian communities in our island should not lack the means of Grace.

By and by, as the Faith spread, and the Church began to take firm root, bishops were sent from Gaul to take up their abode in Britain, so that they could ordain native priests and deacons, confirm the Christian

children and newly-made converts, and strengthen and rule the newly-founded British Church. We know that this was so, because in 314 A.D. a great Council was held at Arles in Gaul, at which three British bishops were present. Their names were :—Eborius, Bishop of York; Restitutus, Bishop of London; Adelfius, Bishop of Lincoln; and they were accompanied by a priest whose name has been lost to us, and a deacon called Arminius.

“ But,” I think I hear some one say, “ York and Lincoln are in England. Were there no bishops and priests in Scotland in those days ? ”

Well, we must remember that the names “ England ” and “ Scotland ” did not exist then. Our island was divided, roughly speaking, into two parts. That which had been conquered by the Romans, and which extended from the South Coast to Antonine’s Wall, and the wild hilly region which lay north of the Wall, into which the conquerors had never cared to penetrate, and which they named Caledonia.

In the Romanized part of Britain the Church, as we understand it, with its full organization of bishops, priests, and deacons, had not, at the time of which we are speaking, extended north of the Tyne or the Mersey.

But the knowledge of Christ, and of His Church, had spread a long way further north, reaching one person here, and another there. Indeed, it had spread beyond the bounds of Roman territory altogether, for Tertullian, the African Father, writing in 208 A.D., tells us that “ parts of Britain inaccessible to the Romans had become subject to Christ.” Which means that beyond Antonine’s Wall, right up in the wild hill country of the southern Picts, there were some among the savage tribesmen who had accepted the Faith of Christ.

The mention of these tribesmen makes us pause for

a moment to try to get a clear idea of the various people who inhabited our land at this early period of history.

At the time of the Roman invasion the British Isles were inhabited by what is now believed to have been two branches of the same race, the Celtic. These were the Brythons or Britons, who dwelt in what we now know as England, Wales, and the South of Scotland ; and the Goidels or Gaels, who occupied the Highlands and Ireland.

The Gaels in the Highlands were divided into various tribes, who bore strange and unpronounceable names, while in Ireland there was one outstanding tribe, that of the Scots, which gave its name in the first place to that island, then known as Scotia ; and in later days to our own land, which for more than a thousand years has been known as Scotland.

During the time of the Roman occupation of Britain, which lasted for nearly four centuries, the part of country inhabited by the Britons became a Roman Province, and, as was natural, the conquered people amalgamated more or less with their conquerors, and, in consequence, advanced in civilization and knowledge. As we have seen, many of them became Christians.

But the Gaelic tribes were never conquered. Now and then a Roman General led an expedition against them, but the country which they occupied was so wild and inaccessible that it did not seem worth fighting for, and the Romans contented themselves with placing Antonine's Wall as a barrier between the fierce hillsmen and their own possessions.

The Wall did not entirely serve its purpose, however, and time and again the wild and uncivilized tribes of the North, sinking their own differences in order to

fight a common foe, bore down on Roman territory and devastated it.

“Barbarians” at first the Romans called them, then we find them spoken of as “Picti” or Painted People, probably from the fact that they painted their bodies, and gradually as time went on all the tribes of Northern Britain were joined together under the common name of Picts.

By and by members of the other great tribe of the Gaels, the Scots, crossed from Dalriada in the North of Ireland, and joined forces with the Picts in their endeavours to oust the invaders. Occasionally other raiders joined them—bands of fierce Saxon pirates from the banks of the Elbe and the Weser, far across the wild North Sea.

Such was the state of affairs when the Roman Legions were withdrawn from Britain in 410 A.D., and the partially civilized Britons were left to the tender mercies of the Picts, Scots, and pirate Saxons.

We learn from English history what happened. The Britons, despairing of the return of the Legions to whom they had been wont to look for protection, turned their eyes to the powerful Teutonic race, which inhabited the North-West of Germany, and which embraced Angles, Saxons, and Jutes, and begged for help in their extremity. They obtained help, but they lost their country. The Teutons came, but they came to stay. Within fifty years of their landing in 449 A.D. we find them in possession of the whole of the south and south-east of Britain, from the Severn to Kent, and from Kent to the Forth; while the Britons had been driven into Cornwall, Wales, and a strip of country, known as Strathclyde, which stretched from the Derwent, in what we now call Cumberland, to the Clyde.

Changes also took place in the north, for at the end of the fifth century a colony of Scots finally settled in what we now call Argyllshire, but which they called Dalriada, from the district in Scotia from which they had come.

If we look at the map on the opposite page it will show us our country as it was in the beginning of the sixth century, divided into what is known as the Four Kingdoms; although one of these Kingdoms, the Pictish, was subdivided into the Kingdoms of the Northern and Southern Picts, and the Niduarian, or Nithsdale Picts.

We see the whole of the land north of the Forth and Clyde divided between the Picts and the Scots, while the Niduarian Picts inhabit Galloway. Strathclyde belongs to the Britons, who have been driven into that western district by the conquering Angles, whose Kingdom of Bernicia, afterwards part of Northumbria, stretches from the Tees to the Forth.

CHAPTER II

OUR SCOTTISH PRAYER BOOK—OUR SCOTTISH SAINTS— THE STORY OF ST. NINIAN

WE now come to the time when the light of history shines a little more clearly, and we can trace the stories of the men who were the founders of the Church in that part of Britain which we know as Scotland.

And when we think of these men we are reminded of the fact that we in our own branch of the Church have heroes of our own—saints, as we call them—who did such outstanding service for the cause of Christ in these northern regions that we hold them in high honour, and keep special days in memory of them, just as we keep special days in memory of the Apostles and Evangelists. This is because they did for us just what St. Paul did for the people who lived in his day. They acted as missionaries, they established and settled the Church, and they spread the knowledge of Jesus Christ, not only by their preaching and teaching, but by taking care that the record of His life was carefully preserved, by being written down, and handed on to others.

I wonder how many of my readers possess the Scottish Prayer Book, which has recently been issued for use in our Church ; so that we can now use our own Liturgy, or Communion Office, instead of borrowing

the Communion Office of the Church of England. We can buy this Prayer Book for sixpence, and we can use it in churches where the Service of the Church of England is followed, as well as in churches where the Scottish Communion Office is used; for it contains both Services. In this Prayer Book we find *five* Saints' Days set apart, which, up till recently, few of us have been in the habit of observing. These are, St. Kentigern's Day on January 13th; St. Patrick's Day on March 17th; St. Columba's Day on June 9th; St. Ninian's Day on September 16th; and St. Margaret of Scotland's Day on November 16th.

The first four of these saints were great missionaries, who may be spoken of in a special manner as the founders of the Scottish Church. St. Margaret was a reformer, who purified and quickened the Church at a time when abuses had crept in, and the zeal of its members was declining.*

St. Ninian was the first of these great missionaries

* In speaking of the lives of these four missionary saints it may be well to point out that they lived so long ago that it is difficult to tell exactly how many of the stories that have come down to us about them are absolutely true. The Venerable Bede, a monk of the monastery of Jarrow-on-Tyne, the earliest English historian, who died in 731 A.D., tells us certain facts about St. Ninian and St. Columba which we may regard as accurate in the main, for he lived only three hundred years after the time of St. Ninian, and less than two hundred after that of St. Columba. We have also two lives of St. Columba written by Abbots of Iona, Cuminius and Adamnan, the latter of whom was born twenty-five years after Columba's death, which must also be looked on as accurate.

St. Patrick left a record of his own life, which is regarded as authentic.

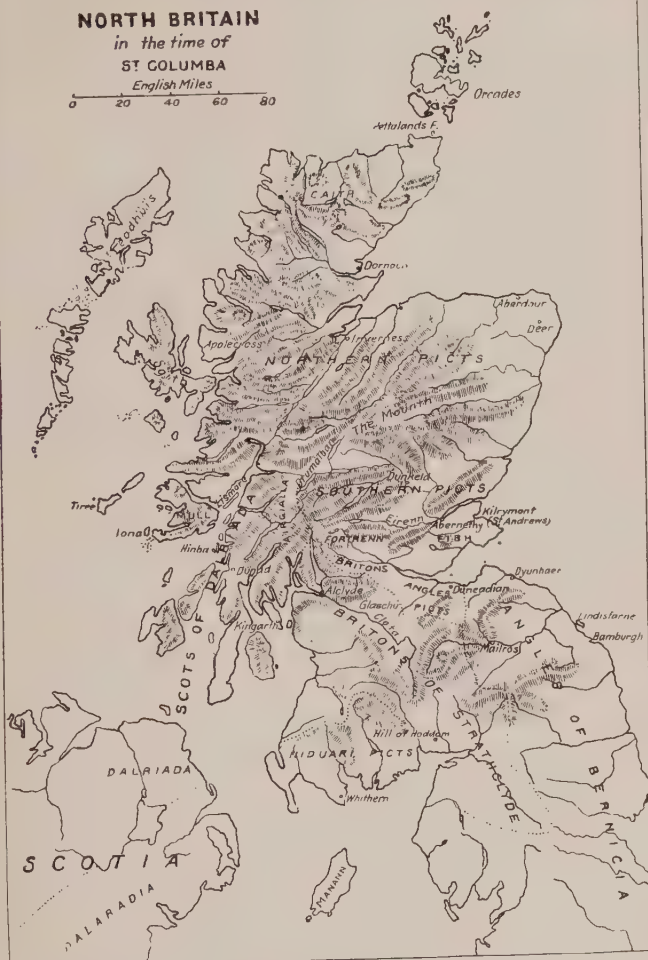
For the life of St. Kentigern, and for fuller details of the doings of the other three saints whom we have mentioned we have to trust to later writers; Bishop Herbert of Glasgow, Aelred, a monk of Rievaulx in Yorkshire, and Joceline, a monk of Furness in Lancashire, all of whom lived in the twelfth century. Doubtless much that is legendary had crept into the stories by that date, and Aelred's narrative especially must be used with caution, but the main outlines of the story, as given in these later chroniclers, are probably historical.

NORTH BRITAIN

in the time of
ST COLUMBA

English Miles

0 20 40 60 80



BASED ON MAP BY MESSRS. BARTHOLOMEW, EDINBURGH.

Reproduced by permission of Messrs. John Bartholomew & Co., Edinburgh.

To face p. 20

in point of time. He was born about the year 360 A.D., more than a century after the period when the Latin historian wrote that the inaccessible parts of Britain had become subject to Christ. Ninian's story is a proof of this. Because, although his father was a British chieftain, he was a Christian, and he was determined to give his child a Christian upbringing. So the little fellow was baptized shortly after his birth, and given the name of Ninian, or Ringan, as the countryfolk termed it.

It is said that, as a boy, Ninian was very fond of reading the Bible, and, as he wished to become a priest, he determined, when he was a young man, to go to Rome, in order to obtain fuller instruction in the Christian Faith than he could obtain at home. For, in those days, Rome was not only the centre of the world in things pertaining to civilization and government, it was also the centre of the Church's activities, and Ninian could learn many things during his stay there, that he could never have learned in his own country. In the Imperial City he would meet many well-instructed and devout priests, he would attend stately and well-ordered services, and he would listen to many discussions about different methods of Church work. All these experiences would make him better fitted in days to come, to rule the Church which he founded in his native district, wisely and well.

We know that he studied theology at Rome, just as students who wish to become clergymen study at theological colleges to-day, and that the Bishop of Rome, whose name was Damasus, was very kind to him. Probably this good man was deeply interested in the young student who had travelled such a long distance in order to learn about the doctrines and government of the Church of God.

Besides getting to know Pope Damasus, Ninian is almost certain to have met other and more celebrated leaders of the Early Church. For St. Jerome was in Rome at the time, he who translated the whole of the Bible into Latin, so that it could be read by thousands of people who could not read it when it was written in Hebrew and Greek. And St. Ambrose was then Bishop of Milan, and he would sometimes be in the Imperial City on business connected with the Church. So it is possible that our hero, during his stay there, was introduced to these two great Fathers.

We do not know how long Ninian remained in Rome. He must at all events have stayed there several years, until he had been ordained deacon and priest, for, before he left, so a late authority tells us, a Pope, Siricius, who had succeeded Pope Damasus, consecrated him to the office of bishop, so that he might be able, when he returned home, not only to act as missionary, but to found and rule a native Church.

But, interesting as it is to know what Ninian did in Rome, it is still more interesting to learn about a visit that he is said to have paid on his way back to Britain.

We have all heard about St. Martin, that splendid soldier saint, who, when he was a boy, heard the story of our Lord, and made up his mind that he would be one of His followers. But his parents were pagans, and they did not want him to become a Christian, so they made him a soldier, hoping that the excitement of a soldier's career might drive the idea out of his head.

For a time this plan succeeded, for they were of noble family, and Martin was an officer, and had a very interesting and busy life. He did not forget his old resolve, however, and, his regiment being stationed

in Gaul, he attended church occasionally, and even went so far as to put down his name as a "catechumen," that is, one who desired to be instructed in the Christian Faith, and to be baptized. But for a long time he never went any further. He never came to the point, as we say. He just let the years slip on, always meaning to be baptized "some day."

At last, when he was a full-grown man, he was with his regiment at Amiens, and one bitterly cold night in winter, when he was passing near the city gate, he saw a miserable beggar, with hardly any clothes on, crouching by the side of the wall, half dead with cold. In those days, no one thought much about beggars, or tried to help them, and no one would have blamed Martin if he had gone on and left the man to perish. But the young officer remembered the words of Jesus Christ, the Master Whom in his heart of hearts he longed to serve, about showing mercy to the poor. So he took off the warm, thick cloak which he was wearing, and, cutting it in two with his sword, gave half of it to the beggar.

That night, as he lay sleeping, he had a wonderful vision. He saw heaven opened, and there, in the midst of angels and archangels, sat our Lord on a throne, wearing the half of a soldier's cloak. Martin recognized the garment as his, and while he was gazing at the scene in awe and wonder, it seemed to him that Christ pointed to the cloak and said, "Behold the mantle given to Me by Martin, yet but a catechumen."

The vision faded, but its lesson sank into the young Roman's heart. If the Master to Whom he had rendered such wavering allegiance could so acknowledge him in heaven for doing such a little act of kindness, he determined to be brave enough to confess Him before men on earth. Without further delay he proclaimed

himself a Christian, and was baptized. More than this, he gave up his profession and became a monk. For it seemed to him, that, while there were plenty of men who were ready and willing to fight for the Emperor, there were very few indeed who were willing to fight for the Christ. And as a monk he felt he could do this, both with his lips and with his pen.

In after days he was made Bishop of Tours, in Gaul, where he founded a monastery to which a school for boys was attached, in which he took a keen interest, and over which he watched with great care until he died.

St. Martin is a saint who appeals to every one of us. He was so brave and manly and true. And I am sure you will all be glad to think that he had something to do, although not very much, with the ordering of our little branch of the Church, for it was he whom Ninian visited as he passed through Gaul. We may be sure that the old bishop gave his young brother much good advice, and told him many things which Ninian would be glad to remember in after-years.

Besides giving him good advice he must have promised him practical help as well. For when our hero arrived once more at home, he set to work to build a church after the fashion of those he had seen in Gaul. And because he wished to build it of stone, not of wood or wattles, which were the materials out of which the Picts formed their buildings, he sent all the way to Tours for masons, accustomed to build with stones, and Bishop Martin chose suitable workmen, and sent them to him.

It is strange to think of a stone building of any kind being a novelty. But to the barbarous Picts it was wonderful to watch the foreign masons erecting walls of solid stone instead of rough-hewn logs ; laying

them carefully one above another, and filling in the crevices with mortar, so that when at last the whole was finished, it stood solid and firm, defying wind and weather. To us, doubtless, it would have seemed but a rude and poor structure, but to them, accustomed to their own miserable huts, it appeared a fair and stately edifice, and, because the stone of which it was built was of a light grey tint, they gave it the Latin name of *Candida Casa*, or *White House*. These two Latin words, translated into the British tongue, became *Whithern*—*Whithorn*—as we call it to-day. All traces of Ninian's church and monastery have long since disappeared, but the little country town of *Whithorn* in *Galloway* shows us where the earliest of our Scottish missionaries preached and laboured.

We can imagine Ninian's sorrow, when, just before the church was completed, he heard of Martin's death. And we are glad to know that he took the very nicest way of keeping the name of his wise and holy friend in remembrance. When the building was finished, he dedicated it to God in his friend's name. So the proper appellation of the *White House* was the *Church of St. Martin*. The next thing Ninian did was to erect a monastery, following in this, as in the building of his church, the example of the good Bishop of *Tours*. This monastery would be built in the ordinary fashion, and would consist of a number of small huts, formed of wood and wattles, clustering round the church. Humble though it was, however, it was really a place of enormous importance. For as we go on with our story, we shall see what a keen missionary spirit the early British Church manifested.

We Scottish Episcopalians are very much interested in Foreign Missions, and it is fitting that we should be so, because the founders of our Church were among the

greatest missionaries that the world has ever known. They were few in number, but they carried the Gospel to their own land, and through their labours it was carried to Ireland, to the North of England, and to Scandinavia as well.

One of the things that helped them to be so successful was their method of working. This method Ninian learned from St. Martin, and his followers copied it from him. He did not live alone, or try to labour alone. He built his monastery and invited any of his converts who desired to become priests, and help him in his work, to come and live with him there. In this way, none of them were lonely, or inclined to lose heart.

It is true that both they and their bishop went out on long preaching tours, all through the land of the Niduarian Picts, who, as we see from the map, lived in what we now call Galloway. They also journeyed through the wild territory of the Southern Picts, who inhabited the great stretch of country which lies between Aberdeenshire and the Firth of Forth. But they had always their monastery to which they could return, where they could refresh their spirits by intercourse with their brethren and by the ordered and reverent services which were held in their fine stone church.

Besides being a home for the bishop and his fellow-workers, the monastery served as a college and school for young men and boys, who desired to be instructed in the Christian Faith, and prepared for the priesthood. These lads were not drawn solely from the Pictish tribes among whom Ninian laboured ; some of them were Scots who came all the way from Ireland, and who afterwards went back as missionaries to their own people. So you see that St. Martin's Church at Whithorn, and the little monastery college that existed

along with it, were just like a glowing beacon in the darkness which hung over our land, and from it rays of light went out in all directions to help to dispel the gloom.

St. Ninian died on the 16th of September, 432 A.D.

CHAPTER III

THE STORY OF ST. PATRICK

NOW we come to the story of the second of the four missionary saints whom we commemorate in our Prayer Book—St. Patrick. Most of us think he was an Irishman, do we not, because he has been chosen as the patron saint of that green isle? He was not Irish by birth, however, although the greater part of his life was spent in that land. He laboured almost entirely for the Irish Church, but we reaped the fruit of his toil in later years. You will learn how this came about when we read the story of St. Columba.

Patrick, who was born about the year 387 A.D., was the son of Christian parents, his father being a deacon, and his grandfather a priest. His father had a farm which, it is generally supposed, was situated near Dunbarton on the Clyde, although some authorities claim that it was in Wales. Besides being a deacon of the Church he held the office of “decurio” or councillor in the little town.

One day, when our hero was about sixteen years of age, a party of fierce marauding Scots from Ireland swooped down upon the coast near his home, and carried away a great many of the younger inhabitants, meaning to sell them as slaves. Among these poor prisoners were Patrick and his two sisters. It must have been a dreadful experience for them, but, now that we can look back and trace all that happened, as we say, in consequence of this misfortune, we can see that God

had a purpose in view when He allowed the young Briton to be taken away from his native land, just as He had a purpose when, in the old Hebrew days, He allowed the same hard experience to befall Joseph.

For, as we learn from a letter which Patrick himself wrote in his old age, he had paid little heed to religion when he was a happy boy in his father's home. But when he found himself a slave, sold to a king who treated him with great severity, and sent him out in drenching rain, and bitter frost and snow, to tend his flocks on the mountains, his heart turned to the God Who, his father had taught him, never forsakes His children, and is specially near them when they are in loneliness and trouble.

So it came about that during the six years that he spent in hard and cruel bondage, Patrick learned to love and trust God as he might never have done, had he been allowed to remain comfortably at home. At the end of that period he managed to escape, legend says by a boat which carried him to Gaul, and after some journeyings which we cannot definitely trace, we find him once more in his father's house in Britain. We can imagine how glad his parents would be to see him, and their joy would be even greater when they found that he was now a devoted Christian, and that his great desire was to become a priest. But their joy turned to dismay when they heard that this long-lost son felt that it was his duty, after he was ordained, to go back and preach the Gospel in the land of his captivity. In vain they tried to dissuade him, pointing out, no doubt, that he could be a good and useful missionary in his native country. Patrick believed that God had called him to preach to the people who had treated him so badly, and he was determined to obey the call.

But first of all it was necessary that he should be educated. So he went to college, not at Witheren, as we might have supposed, but right away at a very famous monastery, situated on a little island in the Mediterranean Sea. The name of this monastery was Lérins, and it stood in most lovely scenery, looking across to the coast of Gaul, and within sight of the Maritime Alps. Lérins was perhaps the most celebrated of all the schools of learning at that time. It has been said of it that "for many centuries it was a nursery of learning and holiness, while a tide of barbarians swept over the decaying empire of Rome." Many celebrated bishops and scholars were educated within its walls.

From Lérins he proceeded to Auxerre, in the heart of Gaul, the home of a very famous bishop, named Germanus.

This Germanus was so revered for his wisdom and learning, that, when a heresy known as Pelagianism threatened the British Church, he was sent from Gaul along with another bishop to strengthen the faith of the British Christians, and convince them of their errors.

St. Patrick remained at Auxerre for a number of years, first as a scholar, then as a priest, working under Bishop Germanus. For he wished to gain experience, before he began his work among the rude heathen Scots.

At last he was thought fit to undertake the difficult work to which he had set himself, so he was consecrated bishop by Germanus, and sent away to begin his arduous task.

We have not space, nor does it belong to our story to tell of the wonderful work which St. Patrick did in Ireland. He practically converted that country. He

built churches, he founded dioceses, and, above all, he trained missionaries.

Not content with his own work in Ireland, he sent some missionaries to Caledonia in the north, to Cornwall in the south, and to the Faroe Islands, and, as we shall see, shortly after his death, one of the greatest of his followers came to our land, and did more to establish the Church there than any missionary before him.

St. Patrick died on the 17th of March, 493 A.D., and was buried in Ireland.

CHAPTER IV

ST. KENTIGERN—HIS BOYHOOD AT CULROSS—HIS FLIGHT
TO STRATHCLYDE—HIS EXILE IN WALES—ST.
ASAPH'S—RETURN TO STRATHCLYDE—FOUNDING OF
GLASGOW CATHEDRAL

WE must now turn our thoughts back to our own land, and see what was happening there between the time that St. Ninian died and the time that the third of our missionaries, St. Kentigern, or, as he is more often called, St. Mungo, began his life-work.

When, in 410 A.D. the Roman legions were withdrawn from Britain, great confusion and fierce warfare prevailed, as we have seen, for more than a hundred years, and when things had somewhat settled down again, the old barriers which separated the Roman Province from the mountainous fastnesses of the tribesmen of the North had been done away, and the country had been divided into four kingdoms belonging to the Picts, Scots, Angles and Britons.

It was among the latter, who inhabited Strathclyde, that St. Kentigern lived and laboured.

If any of the readers of this book live in Glasgow, they ought to take a special interest in St. Kentigern, for, under the name of St. Mungo, he is the patron saint of their city, and its ancient cathedral is dedicated to him. Indeed, had it not been for him, the city might never have existed on its present site. For, as we shall learn, he founded a tiny monastery and church

there, round which a little town sprang up ; which, after many centuries, grew into the great city of to-day. Then the armorial bearings of Glasgow—the City Arms—are closely connected with the story of this saint. They consist of a tree, a bird, a bishop's bell, and a fish with a ring in its mouth, and any one may well wonder what these devices mean, until they are told that each of them commemorates an incident in St. Kentigern's life, which legend has handed down to us.

The saint's mother is supposed to have been a Pictish princess, named Thenew, whose conduct had displeased her father so much that he cast her adrift in an open boat on the Firth of Forth. During the night a baby boy was born to her, and happily for both mother and child, the wind blew the boat up the Forth instead of out to sea.

A holy bishop named St. Serf, who had learned Christianity from the followers of St. Ninian, and who was head of a little monastery at Culross on the north shore of the Forth, was saying Matins in his tiny cell. After he had finished, he went down to the water's edge, and there he found a boat stranded, with a young mother crouching within it, an infant in her arms. The poor girl was very cold and tired, and the ancient story has it that the kind old bishop stood there and held up his hands in pity and astonishment, exclaiming in his own tongue : " Mochoche ! Mochoche ! (Oh, my dear ! my dear !)."

Then, when he had somewhat recovered from his surprise, he took the mother and child home, and saw that they had proper attention. Apparently the princess was a heathen, for we are told that soon afterwards St. Serf baptized both her and her child, giving to the latter the name of Kentigern, which means " the Lord's Chieftain."

As was common in all the monasteries of the early British Church, there were a number of boys living with St. Serf and his monks at Culross, who were being educated there, so the old man adopted the little waif, and brought him up as his son. And, as the boy had a very sweet and lovable temper, his foster-father gave him the pet name of Mungho, or Mungo, which means "amiable," or "dear."

There are two stories told of Kentigern's early life, which, although they are clearly legendary, are worth recording, as they explain the devices of the bird and the tree in the armorial bearings of Glasgow.

It is said that St. Serf showed a special tenderness for Kentigern, and this made the other boys jealous, so they hit on a very mean plan by which they hoped to bring undeserved disgrace on their companion.

St. Serf possessed a pet bird, a little robin red-breast, which was so tame that it would eat crumbs out of the old man's hand, and would perch on his shoulders when he chanted the psalms in his daily Offices, twittering all the time as if to join in the worship of God. With heartless cruelty the boys of the college killed the little creature, then laid the blame on Kentigern. He, broken-hearted at the thought of his master's sorrow over the loss of his pet, took the tiny rigid body into the church, and prayed with all his heart that life might be restored to it. Then he made the Holy Sign over it, and lo, it revived, and presently, when St. Serf entered to say his Office, it hopped down the aisle towards him, twittering as gaily as ever.

The second story, which explains the tree, is of much the same nature. In those days, if the fire were allowed to go out, it was difficult to obtain a fresh light, so it fell to the share of each boy in the monastery to take in turn a week's duty of rising in the middle of the

night to make up the fire, so as to keep it always burning. The other boys were still jealous of their school-fellow, so, when Kentigern's week came round, they put the fire out, and our hero found himself confronted with the difficult task of providing a light in time to light the candles in church for the morning Service. He went, however, to a hazel tree and broke off a twig, which he placed in the fireplace on the dead embers; then, invoking the aid of the Holy Trinity, he blew on it. Immediately tongues of flame shot up, and soon a cheerful fire was blazing.

Of course these stories are plainly fanciful, but it seems to have been true that Kentigern's life was made miserable by the ill-will of his fellow students, for at last he left the monastery altogether, greatly to the distress of his foster-father.

As he wanted to get right away to some place where he was not likely to meet any of his old companions, he turned his face to the west, and, entering the territory of the native Britons, took up his abode at a place called Cathures, close to the banks of the Clyde, where St. Ninian was said to have obtained possession of a tiny piece of land and consecrated it as a cemetery. Here he preached and taught, and gradually a little band of converts gathered round him, just as they had gathered round St. Ninian at Withern, and St. Serf at Culross.

By and by the King of Strathclyde, who seems to have been a Christian and who wished to have a bishop in his land, asked him to fill that office. Of course Kentigern could not make himself a bishop, so a bishop was sent for from Ireland, where the Church was strong and vigorous, who consecrated him Bishop of Strathclyde.

As long as the king of whom we have spoken was

alive, Kentigern was able to go about his diocese preaching and teaching undisturbed. But this monarch either died or was dethroned, and his successor, whose name was Marken, seems to have been a heathen, for he drove Kentigern from his kingdom, and the good bishop was obliged to take refuge in Wales. Here he remained for twenty years, first of all with Bishop David of Menevia, who became the patron saint of Wales, and afterwards at Llanelwy, where he obtained a grant of land from the Welsh king, and founded a monastery and college. This monastery with its abbey church afterwards became the seat of a bishopric, which still exists under the name of St. Asaph's. Asaph being the name of one of Kentigern's pupils, who, when his master returned to his own land, succeeded him as bishop.

So besides founding the Diocese of Glasgow in Scotland, St. Kentigern had to do with the founding of St. Asaph's in Wales.

We are glad to know that our hero did not need to spend all the rest of his life in exile. At the end of twenty years King Marken of Strathclyde died, and was succeeded by one of the noblest rulers of his time, Rydderch Hael, or Roderick the Bountiful, who was a Christian, and who, as soon as he was firmly established on his throne, lost no time in sending messengers to Wales to ask Kentigern to return to his northern home.

We may be sure that the bishop lost no time in responding to the message. A number of Welsh monks accompanied him to help him in his labours, for, during his absence, the light of the Gospel had burned low, and a great deal of missionary work had to be done over again.

Then was founded, at Cathures, or Glasgow, the first cathedral church of Strathclyde. For Kentigern,

like all the early British missionaries, determined to work his diocese from a strong centre, where he could have a church and monastery. Of course the church would be a very humble building, but that did not matter, for it is not the size of a church that makes it a cathedral, but the fact that the bishop's official chair, or "throne," is placed within.

After his return to Strathclyde, Kentigern carried on his labours for another quarter of a century. For until he was an old man, he went up and down the country preaching, and trying to persuade the native Britons to destroy their pagan altars and images, and to worship the true God. And, not content with preaching in Strathclyde, we are told that his missionary journeys extended into Galloway, where he tried to strengthen the faith of the Niduarian Picts, who had received it first of all from St. Ninian, and also to the upper valley of the Dee, while he sent some of his monks as far as the Orkney Islands.

In fact he was so zealous and diligent, that it was said of him that "St. Mungo's work was never done"; and the description of him that has come down to us gives us the impression of a man who was hardy and vigorous both in mind and body.

We read that he was about the middle height, and very strong, so that he was capable of enduring great fatigue. His dress was of the plainest description. Next to his skin he wore a haircloth shirt, above that came a garment of goatskin, while on his head he wore a fisherman's cowl to protect him from the weather. Mindful of his priestly office, he wore at all times, on his journeys, as well as in his hours of devotion, a white alb and stole, while in his hand he carried his bishop's staff. This was not a gilt and jewelled crozier such as bishops in after-days carried, but a plain wooden

crook, cut probably from an ash tree, such as ordinary shepherds use when they tend their flocks—which was no unfitting symbol of the sheperding care with which he watched over the flock of God.

His food consisted of bread, cheese, and milk, which he could always obtain at any peasant's hut as he tramped up and down his diocese, and he followed the austere custom, which seems exaggerated and almost ridiculous to us in our more ease-loving days, but which was observed by all the great saints of the early British Church, of plunging into cold water, and standing there while he said his prayers, in order that he might be quite wide-awake and alert.

“How foolish and unnecessary!” we are apt to exclaim, as we read of St. Kentigern standing praying in the Clyde, and St. Cuthbert praying in the sea at Coldingham, but are we always careful to say our prayers when we are wide awake, or do we wait until we are so sleepy that we hardly know what we are saying?

CHAPTER V

ST. COLUMBA—LEAVING IRELAND—LIFE AND WORSHIP
AT IONA—VISIT TO KING BRUDE—FOUNDING OF
ST. MACHAR'S CATHEDRAL, ABERDEEN—MEETING
OF ST. COLUMBA AND ST. KENTIGERN

IN thinking of the lives of St. Ninian and St. Patrick we see how solitary they were. They were like great strong torch-bearers, whose torches lit up the darkness around them, but who had to run their course more or less alone.

St. Kentigern was more fortunate, for in his days the Church was beginning to take firmer root, and have deeper influence in the land ; and he had opportunities of meeting other great champions of the Faith, and of taking counsel with them, which must have been a help and comfort both to him and to them.

We are told that in his youth he had been trained by St. Serf, that in his mature days he had known St. David of Wales, and we have a very interesting account of how, in his old age, he met and conferred with St. Columba, the fourth, and greatest, of our missionary saints. But before we speak of this meeting, we must learn something of St. Columba's life.

He was a Scot, born in 521 A.D. in Donegal in Ireland, and was of royal descent. At the time of his birth the Church in Ireland was more alive than in any other part of the British Isles. This was owing to the labours of St. Patrick, who, as you

remember, had converted a great many of the natives, and had founded monasteries and schools in all parts of that land. Columba was sent to one of these schools ; then, when he was older, he went to a monastery at Moville, which was under the care of a very famous abbot named Finnian. Here he was ordained deacon, and, after some years, we find him in priest's orders. He soon showed that he had a very strong character, and this, together with his royal birth, made the leaders of the Irish Church regard him as a man destined to play an important part in the ecclesiastical affairs of his country.

But the magnificent work which Columba wrought for the Church of God was not to be done in the land of his birth, but in the adjacent island, where some of his countrymen had already settled. How he came to leave Ireland cannot now be known with absolute certainty. The ancient story is, that he went on a visit to his old master, St. Finnian, and, being very anxious to possess a copy of a Psalter which the latter possessed, and which, I fear, he did not wish other people to share, copied it by stealth, locking himself into the church at night, in order to do so. Some inquisitive person looked through the keyhole, however, and went and told Finnian what he saw.

The Abbot was exceedingly angry, and desired Columba to give him the copy which he had made. Columba refused to do so ; and the quarrel grew so bitter that the matter was referred to the King. The verdict which the King gave was couched in curious terms. "To every cow her calf !" he exclaimed, after hearing the whole story, meaning that the owner of a book had a right to any copies which might be made of it.

So Columba had to return his copy, but he was

very angry ; and, going to his native district, where he had influence with his clan, he acted more like an injured chieftain than a priest, for he incited them to rise in rebellion against the King. The consequence was, that a great battle was fought, in which Columba's followers were victorious, but many lives were lost on both sides. No sooner was the battle over, than our hero's conscience began to trouble him, and he went to one holy man after another, asking how he could get rid of the dreadful responsibility that rested on him, for shedding so much blood. At last a solemn council of the Church was held, and it was declared that, in expiation of his sin, Columba must leave Ireland, and, going to another land, must convert as many souls for Christ as there had been bodies slain in battle through his revengeful anger.

The story may quite well be true. The fact that St. Finnian's Psalter is preserved to this day in the Royal Irish Academy, and that it has always borne the name of the " Book of Battle," inclines us to believe that it is so. But, on the other hand, it is quite possible that while the great missionary left his native land, which he passionately loved, as an act of expiation, he had already determined to work among the heathen, and he chose the scene of his future labours because he felt that there was no one to shepherd the colony of Scots, who were his fellow-Christians, who had crossed the wild waters which lay to the north-east of Ireland, and had settled down in Caledonia, in a lonely mountainous region, which they had taken from savages called Picts, who lived, as far as religion went, in heathen darkness.

At all events, we know that in the spring of 563 A.D. he set sail from the shores of Ireland in a frail wicker-work boat covered with hide, accompanied by twelve

companions, and arrived at a tiny island which lay off the west coast of Scotland, on the eve of Whitsun Day, which fell that year on the 12th of May.

The name of this island was Hii, but it was long since changed to Iona. The King of the Scots, who had settled on the adjoining mainland, and who was a relative of Columba's, gave him the island as a free gift, and he and his monks took possession of it joyfully, and set to work at once to build a church and monastery, to be their home, and the centre of all their missionary activities.

As a very minute description of Columba's monastery has been preserved for us, it is well worth while to pause here in our story, and to try and picture to ourselves the humble buildings on the wind-swept island, and the daily life of the men who lived in them. Because, lonely and remote as Iona was, it grew to be the brightest centre of Gospel light in the whole of Britain, and missionaries were trained there who, in after days, had a lasting influence, not only on the life and history of the Scottish Church, but on that of the Church of England as well.

If we could have visited the monastery, we would have found that the most imposing building was the church, which was built of solid oak. Near it were the huts, or cells, of the monks, built entirely of wood and wattles, between which earth had been firmly pressed down to form solid walls. These huts stood round a central courtyard, and adjoining them were dormitories for the schoolboys; a library, where copies of the Gospels and of the Psalms were kept, and copied; a refectory where meals were served; and a hospitium, or guest-chamber, for the reception of visitors.

The abbot's cell stood by itself on an eminence, while down by the seashore were the farm buildings,

a byre for the cows, a mill for threshing corn, and a kiln for drying it. Also a workshop, in which a great deal of hard work must have been done. For we must remember that these monks were obliged not only to till their own land, and plant and sow and reap with their own hands, but they had also to make all their implements, their ploughs, hoes, rakes, and milk-pails, as well as their cooking utensils, and the few articles of furniture which they required. They also fashioned their boats, and rigged them up with sails and oars.

If, after viewing the monastic buildings, we had turned our attention to the monks themselves, we should have found them strange and interesting figures, clad in long white gowns of coarse material, shaped like cassocks, over which were thrown woollen cloaks, which were just the natural colour of a sheep's fleece. These cloaks were made with hoods, which could be drawn over the heads of their wearers in stormy weather. Their hair was closely shaven in front, from the forehead to a line drawn from ear to ear, but it was allowed to grow quite long behind, and fell down in thick masses on their shoulders and backs. On their feet, if they intended to travel any distance, they wore sandals; but generally, while engaged in their daily work, they walked about bare-footed.

The Community, as a settlement of monks was called, was divided into three parts.

There were the older men, who spent their time between attending services in church and making copies, in the library, of the Gospels and Psalms, so that a supply of books should always be available when missionaries went forth to found other monasteries and wished to take books with them. The third duty of the older monks was to teach the alumni, or scholars, and train the students who desired to become priests.

Then there were the younger monks, who, as they were stronger and more able-bodied, had to take their share in the prosaic yet very necessary tasks of ploughing the land, sowing and reaping the corn, baking the bread, and so on.

Last of all came the students and schoolboys, who, we may be sure, were obliged to help the monks, when they were not busy over their lessons.

But even more important than the account of their everyday life, is the information that has come down to us about the way in which these men, who lived so much nearer to the time of Christ and His Apostles than we do, worshipped God. For, if we know that, we know what was the Faith and practice of the Church in those early days, before she was divided into sections as she is now, and before indifference and worldliness and error had crept in and spoilt the purity of her doctrine. And if we know what was the practice in the Church in early times, we shall try to follow it, and be glad when old customs which are good and helpful, but which have been neglected or forgotten, are brought back.

The first thing to notice is, that the principal service on Sundays and festivals was the Holy Eucharist. Every one who was baptized and was able to go to church was present at that. Because the Church believed then, as she believes now, that in that service she offers the Christian Sacrifice in which all her children are bound to join.

Another interesting thing to notice is, that the priest who was celebrating the Eucharist always wore special vestments. An alb, or long white linen garment, and a chasuble, an upper garment without sleeves. And it was not only the clergy of the British Church who wore these Eucharistic vestments, they were worn

in every Church in Christendom, whenever the Holy Sacrifice was offered. Like the holy garments in which Aaron and his sons were clothed when they went into the Holy Place to offer the sacrifices of the Jews, they were "for glory and beauty." * And they served to remind the worshippers that the service in which they were taking part is the act of Christian worship which far surpasses every other, and which is to be specially honoured by every adjunct of beauty and splendour with which we can surround it.

The priests in many of our churches wear these vestments to-day, and if any one ever says to us that we have copied this custom from the Roman branch of the Church, we can tell them that they are mistaken, and that the priests of our own ancient British Church wore them.

Another custom was that, after the Holy Communion had been celebrated a portion of the consecrated gifts, the holy bread and wine, was "reserved," that is, reverently and carefully set apart, and afterwards carried by the priests to sick people. As these people often lived far away from the church, and the priests had to cross rivers, or mountains, or even arms of the sea itself, in order to reach them, they carried the Holy Sacrament in a little vessel called a "chrismal," or in a leather satchel, hung for safety round their necks.

In their Eucharistic services these early forefathers of ours used, in common with the whole Church, prayers for their fellow Christians who had finished their life in this world and passed into the next. And because they did so the doctrine of the Communion of Saints was much more real to them than it is to us to-day. They did not pray for any special benefits for their dead

* Exod. xxviii. 2.

friends, as we can pray for those who are still on earth, whose needs we know, but they asked that God would "remember them," and grant them, "a place of refreshment, light, and peace."

We may be glad that such prayers have been put back in our Scottish Prayer Book. If we look through it carefully we will find there two prayers for the "Commemoration," that is, the remembrance, "of the Faithful Departed."

The monks of Iona had a very great reverence for the Scriptures, and were accustomed to learn the Psalms and portions of the Gospels by heart. If we had visited their monastery we would have found satchels hanging on the walls, containing a Gospel or a Psalter. And when a monk set out on a journey he would sling one of these satchels over his shoulder, so that he could learn the Scriptures, or read them to himself or others as he walked along.

For the first two years of his residence in Iona Columba contented himself with work among the Scots on the adjoining mainland, but at the end of that period he turned his thoughts towards the conversion of the Northern Picts, who inhabited the wild and almost unknown land which lay north of the Grampians, and extended to the shores of the Pentland Firth. This nation was ruled by a monarch named Brude, whose castle stood on the river Ness, a hundred and fifty miles from Iona.

Any one who knows anything of the Highlands, with their high mountains, narrow valleys, and deep lochs, will realize what an undertaking this was, especially when journeys for the most part had to be made on foot. But no journey was too difficult or too dangerous for Columba, who set out with two companions, Comgall and Cainneck, both of whom could speak the Pictish

language, to go to King Brude's castle and speak to him face to face.

We are told that when the three missionaries were seen approaching the royal dwelling, the King ordered the gates to be shut. Doubtless he wished to learn what manner of men these curiously dressed strangers were, and on what errand they had come, before he permitted them to enter his stronghold.

Here once more legend steps in, and gives us a quaint and picturesque description of how the stalwart leader of the tiny missionary band walked right up to the gates, and, making the sign of the cross, placed his hands against them, and lo ! they flew open of their own accord. Then King Brude, recognizing that some power which he could not understand had wrought this miracle, went forward to meet his unknown visitors with awe and reverence, and, bringing them into the castle, listened humbly to all that they had to say.

We know, from authentic history, that King Brude accepted Columba's teaching, and was soon sufficiently instructed in the Christian Faith to be baptized, and that he encouraged, by every means in his power, the spread of the Gospel in his kingdom. From this time, the conversion of these savage people, who hitherto had been under the dominion of Druid priests, and magicians who believed in charms and enchantments wrought by evil spirits, was the principal work of Columba and his monks.

Time after time, the great abbot himself left his island home, and set out on long missionary journeys, in the course of which he penetrated into the most remote and inaccessible Highland glens, teaching the Faith of Christ to the men and women and little children who lived there. And band after band of the wisest and best instructed of his monks were sent by him from

the Mother-House, not only to go up and down the country, but to settle in it, and found little monasteries, which would carry on the traditions of Iona, and yet be in themselves centres of light and learning, from which, in due course, other centres might spring.

The story of one of these missions may serve as an example of the others. Many of those who read this book may have visited the city of Aberdeen, and may have seen the twin towers of the old cathedral church of St. Machar, rising among the trees near the banks of the Don. The name reminds us of the time when Columba chose one of his followers, named Machar, who, like himself, was a Scot from Ireland, and of noble birth, and, causing him to be consecrated bishop, gave him his blessing, and sent him away with twelve companions, to journey in the land of the Northern Picts, until he should find a river whose windings resembled the head of a bishop's crook. There he and his followers were to settle and build a church and monastery, and make Christians of the people among whom their lot was cast.

Without question or delay Machar set out, at the head of a little company of monks. Onward they went, their faces towards the east, over sea and mountain, loch and moorland, till they reached the Don, when, near the mouth of the river, they found that in its windings it resembled the crozier of a bishop.

There they rested, and reared their humble little cathedral church. And in after days, when bishops whose names are more familiar to us ruled the Diocese of Aberdeen, and a grander cathedral was built, it was dedicated to St. Machar who, in that region, had brought men to the obedience of Christ.

Having learned what a zealous missionary St. Columba was, and what a great work he wrought for

our Lord in the north of Scotland, we may imagine what a keen interest he must have taken in the reports which reached him of the work which was being done by St. Kentigern in Strathclyde. At last this interest grew so intense, so Joceline of Furness tells us, that he felt he must meet Kentigern, and discuss with him the affairs of the Church, which both of them, in their appointed spheres, were labouring so zealously to extend. The meeting took place on the banks of the Molendinar Burn, which ran past St. Mungo's Cathedral Church, and we are told that when news was brought to the bishop of the approach of the great abbot, of whose labours at Iona and among the Picts he must often have heard, he set out to meet him, accompanied by all his monks and pupils. As they walked along, they chanted verses from the Psalms, to which the approaching band of strangers replied with alternate verses, and triumphant shouts of " Alleluia " !

When Columba and Kentigern met, they kissed each other, and proceeded to Kentigern's monastery, where a feast was prepared for the travellers, after which the two great leaders talked together about the things of God, and what concerned the salvation of souls. We may be sure that both men were strengthened and heartened by their intercourse with one another, and that they returned to their respective work with fresh zeal and new hopes. We read that when they parted they exchanged their croziers, in pledge and testimony of their mutual love in Christ.

This meeting is said to have taken place somewhere about the year 585 A.D., when Kentigern was sixty-seven years of age, and Columba sixty-four.

So far as we know, they did not meet again, although they both lived for a long time afterwards. St. Columba was the first to pass to his rest ; he " migrated

to God," as the beautiful old phrase was—as birds migrate to some warm, sunny clime—on Sunday morning, 9th June, 597 A.D., at the age of seventy-five, and was buried at Iona.

St. Kentigern lived till he was eighty-five, and died on Sunday, 13th January, 603 A.D., and was buried in his little church at Cathures. No one can now point out the exact spot where his body was laid, for several churches have been built in succession over it, but if we visit Glasgow Cathedral and go down into the crypt, we know that somewhere under our feet is the grave of St. Mungo.

CHAPTER VI

MISSIONARIES FROM IONA CARRY THE GOSPEL TO NORTH-
UMBRIA—ST. OSWALD—ST. AIDAN AND HIS MONA-
STERY AT LINDISFARNE—THE COUNCIL OF WHITBY

NOW that we have learned something of the life-story of each of the four great missionary saints of our Church, let us look at the map and we shall see that at the time when St. Columba and St. Kentigern died, the Church had been planted, and the Gospel of Christ preached, in each of the kingdoms into which Scotland was then divided, with one exception.

I do not mean that all the people were Christians, even in name. Many years were to elapse ere that came to pass, but to every tribe the Gospel had been carried. St. Ninian and his followers had preached in Galloway, the land of the Niduarian Picts, and in the land of the Southern Picts. To Columba and his monks, influenced and inspired by the teaching of St. Patrick, belongs the honour of carrying the Light to the wild and mountainous regions of Dalriada, or Argyll, where the Scots first settled, and to the land of the Northern Picts, which lay beyond the Grampians. While to St. Kentigern and his pupils fell the task of preaching to the native Britons of Strathclyde.

So that the only part of the country which was still in a state of heathenism, was that which lay between the Forth and the Tweed. This large and wide-spreading district formed, as we have seen, part of the

kingdom of Northumbria, and shortly before the time of which we are speaking it was ruled by the great Anglo-Saxon King, Edwin, founder of the city of Edinburgh. Now Northumbria had been formed by the joining together of two smaller kingdoms : Deira, which lay between the Humber and the Tees, and Bernicea, which extended from the Tees to the Forth.

As a child Edwin had been the rightful heir to the throne of Deira, but on his father's death his throne had been seized and he himself driven into exile by Aethelric, King of Bernicea, who united the two kingdoms. Aethelric was succeeded by his son Aethelfrith, who in his turn was killed by Edwin, who returned when he was a man and gained possession of Northumbria. Little as any one could have predicted it, the result of this was that the whole Kingdom of Northumbria, although it was what we might call an English kingdom, was Christianized by missionaries from Iona, instead of missionaries from Canterbury. It is true that Edwin had married a Christian wife, Princess Aethelburga of Kent, and that she had brought with her to her new home at York, the great Bishop Paulinus of whom we read in English history, who converted her husband and his nobles to Christianity.

But the mission of Paulinus only lasted some eight years, for when, in 633 A.D., Edwin was killed in the battle of Heathfield by the heathen king of Mercia, the good bishop fled to the south with his royal mistress and her children, and the Faith of Christ which he had planted around York was almost entirely extinguished. It was rekindled from Iona. For Aethelfrith had left three orphan boys, who, after their father's death, were taken for safety, by loyal nobles, to that Island, and placed in the monastery

there. Of course they were taught the Christian Faith, along with the other boys, and although the eldest, Prince Eanfrid, renounced his faith when he became a man, the other two, Oswald and Oswy, turned out to be splendid soldiers of the Cross.

Oswald won back his father's kingdom, and the first thing he did, when he was fairly established on the throne, was to send to his old home at Iona for a missionary, who could come and settle in Northumbria, and give to his people the same teaching which he himself in his boyhood had learned to love.

Needless to say the request was granted, and a monk named Cormac was sent, who, however, did not succeed in his mission, partly, I am afraid, because he was a man of a severe and impatient nature, who had little sympathy with the poor ignorant folk whom he had come to teach. At any rate, he soon threw up his task and returned home.

The Abbot of Iona was deeply concerned, for it seemed to him that this opportunity of spreading the Gospel and furthering the work of the Church should not be lightly thrown away. So he called a council of the senior monks, and asked Cormac to lay before them the reason which had induced him to abandon his work.

"The people were so stubborn and barbarous, that it was vain to try to teach them," replied that monk, with the air of one whom it had never struck that the fault might lie, in part at least, with himself.

"Was it their stubbornness or thy severity?" asked another monk, rising from his seat. "Methinks, brother, thou hast forgotten God's Word, to give them first the milk, and then the meat."

The rebuke was so gentle, and yet so full of common-sense, that the abbot felt at once that here was a

man who might succeed where Cormac had failed. So the gentle Aidan, for that was the speaker's name, was consecrated bishop, and sent to the help of King Oswald, along with a band of chosen companions, and we have only to read the story of the Northumbrian Church, to learn how nobly and faithfully he fulfilled the task committed to him. He founded a monastery on the Island of Lindisfarne, which we now call Holy Island, and from that centre, following the example of St. Columba, he proceeded to christianize the Kingdom of Northumbria. In this endeavour he was greatly aided by King Oswald, who, having learned the language of the Scots in his boyhood, acted as interpreter, until Aidan and his monks had mastered the Anglo-Saxon tongue.

It does not belong to our story to trace the progress of St. Aidan's mission, or to tell of the good work done in after years by men who were trained by himself or his followers. If it did, we could speak of the Abbot Eata, who founded Melrose ; Boisil, his prior, after whom the little village of St. Boswells in Roxburghshire is named ; of Wilfrid, Archbishop of York, and founder of Hexham Abbey, about whom we shall read presently ; of two brothers named Cedd and Chad, the first of whom converted the East Saxons, and became their first bishop, while the other, Chad, converted the Kingdom of Mercia, the stronghold of paganism in England, and became the first bishop of that nation, having his monastery and tiny cathedral church at Lichfield. And, greatest of all, we could speak of Cuthbert, the shepherd boy trained by Eata at Melrose, whose name as a missionary ranks with those of St. Patrick and St. Columba, whose bones found a sepulchre in Durham Cathedral, which was built in order to afford a fitting resting-place for them.

When we hear of those men, let us thank God that they were the product of our little Scottish Church, although they worked and laboured outside the region in which she had gained a foothold.

We have now reached the time when our little vigorous independent branch of the Church, which up to now had known no authority but that of her own bishops, first came into contact with the authority, or at least the opinions, which came from Rome. And it was through the missionaries whom she had sent to Northumbria that she did so. As we shall see, the bishops and priests would not at first submit to this authority, but suffered the loss of position and possessions to preserve their independence. We admire this steadfastness and self-sacrifice even although we recognize now that it was well that the British Church should fall into line, as she eventually did, with the rest of Western Christendom, in regard to the matters under dispute.

You know that the date on which we keep the Feast of Easter varies. Sometimes Easter falls in the end of March, sometimes in the beginning or middle of April. This is because the date is calculated, as the Jewish Passover was, by the first full moon after the Spring Equinox, which falls about the twenty-first of March.

Now in the early days, when Christianity was brought to our island, and even when St. Ninian visited Rome, the Romans made their astronomical calculations in a certain way, and fixed the date accordingly. And the whole Church accepted the reckoning, and kept the Feast on the appointed day, together. But as time went on, and astronomical knowledge grew more perfect, the Church authorities in the Imperial City found that their calculations had not been very correct,

and they changed their reckoning, keeping Easter twelve days later. The rest of the Church in Western Europe followed their example, with the exception of the British Church in Ireland and Scotland, which, owing to the confusion of the time, was so isolated that her leaders never heard of the change at all, and went on keeping Easter in the old way. That did not matter as long as the British Church remained in her isolated position, and had no intercourse with Christians who held other views.

But when, in 597 A.D., St. Augustine came from Rome to Canterbury, and began to convert the land of the Angles, things became more complicated. For his missionaries gradually penetrated northward, till they reached Northumbria, and there they met the monks of Lindisfarne, who followed the customs of Iona. Then the little differences that existed between the old-fashioned British Church and the wider-minded and better-informed Roman Church began to be felt, especially when King Oswald's brother, King Oswy, succeeded him, and married a Princess from Kent. Her name was Eanfled, and she and her attendants kept Easter on the Roman date, while her husband and his nobles kept it after the British custom. This was very awkward, for of course half the members of the Court were still observing the Fast of Lent, while the other half were keeping the Feast of Easter.

Another and more trivial difference between the two parties was, that the Roman monks shaved their heads on the crown, leaving a fringe of hair all round, while their British brethren shaved theirs, as we have seen, across the front of the head from ear to ear, and allowed their hair to grow long. The Romans argued that this was a remnant of paganism, while their own

shaven crowns, with their outer circle of hair, reminded all men of our Saviour's Crown of Thorns.

As long as gentle Bishop Aidan lived, there was no open quarrel between the two sections of the Church, but soon after his death things came to a crisis. This was largely due to the influence of Wilfrid, one of Aidan's own scholars, who, after he had finished his education at Lindisfarne, went to Rome to study the methods of the Church there. When he returned, he tried to persuade Northumbrian Church-folk that they were actually doing wrong in following their own customs and not adopting those of the Roman Church, and at last the controversy grew so bitter, and people became so unsettled in their minds, that in the year 664 A.D. a great council was summoned to decide the whole matter.

It was held in a monastery which stood high up on the cliff at Whitby, the ruins of which can still be traced. This monastery was ruled by a very wise and holy abbess named Hilda. The King and Queen of Northumbria attended the council, so did the principal representatives of the Church on both sides. After a great deal of argument, it was decided that from henceforth the Church in Northumbria should fall into line with the rest of the Western Church, and follow the customs which men observed in Rome. On hearing this decision, the Bishop of Lindisfarne, whose name was Colman, feeling that he could not give up the customs of the British Church, which were so dear to himself and his brethren, resigned his Bishopric, and retired to Iona with the greater number of his monks. Other British monks, who had settled in Northumbria, followed his example, and withdrew to their own land.

We must not think, however, that after the Council of Whitby there was a lasting quarrel between the

Scottish Church, as we may now begin to call the British Church in Scotland, which had its recognized centre at Iona, and the Anglo-Saxon or English Church, which looked to the successors of St. Augustine at Canterbury for direction and guidance. For we read, over and over again, of the Abbot of Iona visiting the kings and bishops of Northumbria; and about the year 710 A.D., some fifty years after the council, the whole of the Scottish Church accepted the Roman usage about the date of Easter, and from that time English and Scottish Churchmen celebrated this, the greatest of festivals of the Christian year, together.

CHAPTER VII

THE COMING OF THE DANES—RAIDS ON IONA—BRAVE
ABBOT BLAITHMAC—KING OLAF OF NORWAY CON-
VERTS ORKNEY BY FORCE—ST. MAGNUS—REMOVAL
OF PRIMACY FROM IONA TO DUNKELD—THE CULDEES

WE do not know very much about the history of the Church in Scotland for the next three hundred years. During the first part of that period things went on in much the same way as they had done when St. Columba and St. Kentigern were alive. Church life was zealous and keen; the missionary spirit burned as brightly as ever, and fresh bands of monks were always going out from the older monasteries to found new settlements in different parts of the country.

But, as often happened in those early days, a period of unrest came, when the country was so harassed with war and bloodshed, that the things of peace were overlooked or forgotten, and the Church shared in the general devastation.

We all know, from reading history, how the fierce northern Vikings from Norway, Sweden, and Denmark swooped down, time and again, upon the shores of Britain during the ninth, tenth and eleventh centuries, robbing and harrying wherever they went. As they were always on the search for plunder, they made a special point of attacking any monasteries which they could reach, for they knew that it was in the monastic churches that the richest treasures would be found—

gold and silver altar vessels, jewelled vestments, etc. For in those days people cared so much for the house of God, that they gave the very best they could for its adornment.

Of course the English monasteries were much richer than those in Scotland, for even at that time England was the more prosperous country, but there was one place, at least, in Scotland, which was worth plundering, and that was Iona. For St. Columba's shrine was there, and people had begun to regard it as a holy place, to which they made pilgrimages, and at which they offered gifts for the adornment of the church, and the upkeep of the monastery.

The Danes soon found this out, and we read that they visited the island four times in search of treasure. In 795 A.D. they partially destroyed the church and monastery, and while the church was being restored, the shrine and its contents were taken to Ireland for three years for safety. Eleven years later, the Norsemen returned, and slew, in cold blood, eighty-six of the monks. Another raid was made in 825 A.D., and the story of what happened on this occasion is worth remembering. It tells us about a hero, a brave priest named Blaithmac, who was acting as abbot at the time, the real abbot being absent in Ireland.

Hearing of the approach of the Danes, and remembering the bloodshed that had taken place on the island nine years before, he summoned his monks, and advised those of them who wished to escape death to fly to the mainland. He himself preferred to remain at his post, and a few of the monks decided to remain with him. With their aid, he buried the precious shrine out on the lonely moor, covering the place carefully with sods in the hope that the fierce Vikings would fail to discover it. The expected attack was



RUINS OF A DOUBLE BEEHIVE CELL

Photo by M. E. M. Donaldson

To face p. 60

made in the early hours of a Sunday morning, when the brave old abbot was celebrating the Eucharist along with the monks who had refused to fly.

“Tell us where the great Abbot Columba’s shrine is?” demanded the heathen leader fiercely.

But this was exactly what Abbot Blaithmac was determined not to do. He could die, but he could also hold his tongue.

So in spite of blows and threats he refused to reveal the spot where the shrine was hidden, and at last the heathen horde, exasperated by the old man’s refusal, dashed him to the ground and killed him as he lay, and his monks shared the same fate. Then they searched the island, and discovered the shrine, the outer part of which they seem to have carried away as booty. The inner case, with some of the bones and other relics of the saint, were finally removed to Ireland in 877 A.D., after the island had been once more invaded. In later years these ruthless Norsemen were not content merely with raiding. They took possession of the Orkney and Shetland Isles, and that part of the mainland which we now know as Caithness. They were heathens, who worshipped Thor and Odin, and when they seized the islands which they had conquered at the edge of the sword, they swept away all traces of the Christianity which had been established by Columba’s monks, and established their own pagan faith.

Now comes in a very interesting bit of history. By and by a King of Norway, Olaf by name, became a Christian, and he was so distressed by the reports that were brought to him of the lawlessness and cruelty of these subjects of his who were living on those islands, that he determined that they, too, should become Christian and learn to control their evil passions.

The method which he took to bring this to pass was

very curious. He simply crossed to Orkney with his soldiers, and, seizing the leader of the lawless Norsemen, Earl Sigurd, told him that he must either be baptized or prepare for death. As was to be expected, Sigurd, who probably did not care what god he worshipped, accepted the Faith of Christ, outwardly at least, and compelled his followers to do likewise. Of course this was not the kind of religion that is real or lasting, but it opened up the way for better things.

We have not space to tell the story of these old Norse Sea-kings, but I must just mention one of them, Earl Magnus, who lived at the end of the eleventh century.

He was quite a young man, and a true Christian, noble, fearless, brave. But he had incurred the jealousy of his cousin, Earl Haco, who, with him, was the joint heir of the earldoms of Orkney, Zetland (or Shetland), and Caithness. Haco wished to obtain possession of the whole of these territories, and determined to put his cousin to death. As Magnus believed that it was wrong to fight, or to allow his followers to fight, for his own ends, or to defend himself, this was easily done. His cousin "picked a quarrel with him," as we say, by asking him to leave the country, and go on a pilgrimage to Rome and the Holy Land. Earl Magnus refused to do so, and Haco, foiled in his attempt to get rid of him, slew him as he was coming out of a little church where he had been saying his prayers and receiving the Holy Communion.

In after-years, in remembrance of his blameless life and cruel death, Magnus was looked on as a saint and martyr, and if we go to the Orkney Isles, and visit the town of Kirkwall, we shall see there a beautiful cathedral church, which was built by his nephew Ronald, Earl of Orkney, in remembrance of him, in

which his bones were buried, and which bears his name.

“ But if there was a cathedral in Orkney, they must have had a bishop,” some one may say.

And they are quite right. There *was* a Bishop of Orkney, or the Orcades, as the diocese was called. But he was a Norwegian bishop, appointed by the King of Norway, and instead of looking for guidance to Iona, or Dunkeld, or St. Andrews, all of which became in turn the centre of authority in the Scottish Church, he acted under the direction of the Bishop of Trondhjem. The diocese of Sodor and Man, which to-day is an English diocese, and consists only of the little Isle of Man, was at this time a Norwegian diocese also. “ Sodor,” meant the “ Southern Isles,” and referred to the Southern Hebrides, which, with the Isle of Man, composed the see.

Now I have just said that the centre of authority, the “ Primacy,” as it is called, was, as time went on, removed from Iona to Dunkeld, then to St. Andrews. This marked an important step in Scottish Church history. Up to about the middle of the eighth century our land was divided, as we have seen, into four kingdoms. After this period these kingdoms began to be welded together till they became one united Scotland.

Two Kings of the Scots effected this union. Angus MacFergus, who conquered Strathclyde, and joined it to his own dominions, and Kenneth MacAlpine (844—860 A.D.), who was a Scot on his father’s side, but whose grandmother had been a Pictish Princess.

This Kenneth subjugated the Picts, and ruled the whole of Scotland, with the exception of those parts which belonged to the Angles and the invading Norsemen.

Kenneth was a wise ruler, and he saw that it would

help to consolidate his kingdom if a strong centre of Church authority could be planted in the midst of it. Then all the clergy of the different tribes would look to this centre for guidance in spiritual matters, just as all his subjects looked to their king to lead them in temporal affairs.

It happened that near his palace of Forteviot was the well-known monastery of Dunkeld, which had been built by one of his predecessors. He decided that Dunkeld would be a good centre, and, in A.D. 849, in order to give it, in the eyes of his subjects, the same sanctity as Iona, he brought some of the bones of St. Columba from that island, and deposited them in the abbey church. When he had done this, he announced that from henceforth the supreme authority of the Scottish Church did not rest with the Abbot of Iona, but with the Abbot of Dunkeld, whom he had caused to be consecrated the "first bishop" of the kingdom.

"But surely it was always a bishop who ruled the Church," I think I hear some one exclaim.

No, it was not, in business affairs at least. And this is a curious fact which is worth noting. In the early British Church it was the abbot, not the bishop, who directed outward affairs. St. Columba was never a bishop, yet he ordered the working policy of the Church. The bishop attended solely to spiritual things, to teaching, and confirming, and ordaining. By his action Kenneth MacAlpine changed this policy completely. Henceforth the bishop held supreme rule in the Church.

The Primacy did not remain very long at Dunkeld. That monastery was in its turn destroyed by the Danes, and the centre of authority was transferred to St. Andrews, where it remained all through the Middle Ages.

The fact that the kings of Scotland were now

beginning to take an interest in the Church might lead us to think that she became a stronger influence in the land, in spite of the ravages of the Danes, but this was not so. Because when the monasteries were destroyed by these fierce marauders most of the monks were killed, and those who managed to escape had to wander about, and live as best they could. Then, when more peaceful times arrived, and the religious houses were rebuilt, many of them did not feel inclined to go back to the old, strict life of prayer, and fasting, and meditation. So they relaxed their rules, with the result that their ideals became lower, and their lives less pure.

There is no doubt also that, much as we may admire the action of the little Scottish Church in risking loss rather than obey an authority which she did not recognize, she suffered from her isolated position, and from the fact that she had no share in the fresh life and wider outlook which were being brought to the people of England by the great and wise men, many of whom came from abroad, who were appointed to high office in the Church of that land. For it is always better to work in company with others, and have the inspiration and help, and even the discipline, which comes from so doing, than to live in a corner by oneself and grow narrow and self-centred, and, as often happens, careless and lazy.

This was exactly what had happened to our Church by the beginning of the eleventh century.

The priests, having no one to stir them up, or criticize them, had become idle and slovenly, and had allowed the people to remain untaught, and the little children unbaptized, and had been so careless about conducting services that the proper way to perform them had been almost forgotten. Because of this,

Scotland had become well-nigh heathen again, for, although the people still called themselves Christians, their religion had little hold upon them.

They had forgotten how to say their prayers, if indeed they had ever been taught to say them. Many of them never went to church, or to the Holy Communion, and Sundays and festivals were spent entirely as holidays, when fairs were held, and people bought and sold, without ever thinking of the worship of God.

Things had not come to this sorry pass, however, without an attempt having been made by a small section of priests to return to the old ways and a stricter manner of living. For, during these three centuries, little communities of monks were formed, who did not live together in monasteries, but each in his own separate hut or cell, which stood within the same enclosure as those of his brethren. These men, who were called "Keledei," or Culdees, which means "servants of God," lived somewhat solitary lives, after the manner of hermits or anchorites, and it is supposed that at first their Rule was very strict, and that they hoped to bring back the faith and fervour of the Early Church.

But they did not succeed. The reason perhaps being that they were so busy looking after their own souls, that they had not time to care for the souls of others. And although we do not know very much about them, one thing is clear, that by the middle of the eleventh century, the Culdees had grown just as ignorant and careless as the rest of the clergy.

Then it was that God in His providence raised up a great reformer for the Scottish Church, and this reformer was a woman,

CHAPTER VIII

THE STORY OF ST. MARGARET

OF course you know her name ! Margaret of Scotland, queen and saint. If we were to search the pages of history, we would find no more interesting and inspiring story than the story of her life.

For it tells us of one who, when she was little more than a girl, was called by God to a great position, in order that she might do a great work, and, although it was not the life she would have chosen for herself, she used her opportunities so faithfully that that work was completed and God's purpose carried out.

What that purpose was is told in the opening words of the Collect which we use on St. Margaret's Day : " O God, Who didst call Thy servant Queen Margaret to an earthly throne, that she might advance Thy Heavenly Kingdom—— " *

The account of how this royal maiden was called to the earthly throne of Scotland is more like a fairy tale than anything else, for, if we had seen her in her childhood's home in far-away Hungary, we should have thought it very unlikely that she would ever

* O God, Who didst call Thy servant Queen Margaret to an earthly throne, that she might advance Thy Heavenly Kingdom, and didst endue her with zeal for Thy Church, and charity towards Thy people ; mercifully grant that we who commemorate her example may be fruitful in good works, and attain to the glorious fellowship of Thy Saints ; through Jesus Christ our Lord. Amen.

reign over the barbaric land of Scotland—since our country was barbaric at that date.

But, as you have learned from history, one thing after another “happened,” as we say, in Princess Margaret’s life, and each of these happenings was just one step on that road that led her to the throne of Scotland.

Every one knows the outline of her story, how her father, Edward, the Aetheling of England, son of brave Edward Ironside, had been banished from that land by Cnut the Dane, who had taken possession of the throne. The exiled prince found a refuge in the Christian Court of Stephen, King of Hungary, whose niece, Princess Agatha, he married. Three children were born to him in his adopted country, Edgar, Christian, and Margaret. When the Danish rule had passed, and Edward the Confessor, Edward Aetheling’s uncle, became King of England, a message was sent to the royal refugees that they might return home.

So when Margaret was about nine years old she was brought to England, and took up her abode, along with her family, in her great-uncle’s palace at Westminster. Very soon afterwards her father died. Here the days of her girlhood were spent, and very interesting they must have been. For King Edward was then engaged in building his magnificent monastery and abbey church, and the young princess met many notable Churchmen, among them the famous Archbishop Lanfranc of Canterbury, who superintended her education.

When Edward the Confessor died, another great change came in Margaret’s life. For in that very year William the Conqueror conquered England, and Prince Edgar, who was now Aetheling, and the rightful heir to the throne, fled to Scotland with his widowed mother



BISHOP ELPHINSTONE

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and sisters, in order to escape imprisonment or death at the hands of the invaders. We all know the result. Malcolm Canmore, the stern, brave, half-savage king of that northern land, offered the hospitality of his Court to the royal fugitives, and very soon fell deeply in love with the younger princess, and asked her to be his wife.

No doubt Margaret's mother and brother were delighted at the turn events had taken, but she herself had no wish to share the throne thus offered to her. For she was deeply religious, and in the storm and stress of the time in which she lived it seemed to her that the only way in which she could truly serve God was to enter a convent, and spend her life in prayer and meditation, thus cutting herself off from earthly ties. But all prospect of this was now at an end. For in those days princesses were treated like goods and chattels, to be disposed of as seemed best to their fathers or brothers, and they had little or no choice in the matter. So whatever Princess Margaret's feelings were, we find that the marriage took place at Dunfermline, in the spring of 1069 or 1070 A.D.

Her destiny being thus sealed, the young queen did not sit down and waste her energies in mourning for the lot in life which she would have chosen, but which, by force of circumstances, had been put out of her reach. She did a much braver and more heroic thing. She faced her life as it was, and, looking round with clear and far-seeing eyes on all the conditions that existed in her husband's kingdom, set herself, with fearless determination, and yet with infinite tact and wisdom, to do what in her lay, to change and improve them.

The manners and customs of the Scottish Court were rude and barbaric. She refined them by setting

up a different standard of living ; by having the royal table daintily set and carefully served, and by insisting that the nobles and barons who had the honour of dining there should behave as befitted her rank as well as their own. Because she had been brought up to say Grace before and after meals she desired that the nobles should observe this custom also, persuading them to do so, with a certain girlish humour, by promising them an extra cup of wine, " if they said their Blessing."

But we must not think that because the young queen introduced a certain degree of luxury into the life of the palace, she was luxurious herself. It was done for the good of the nation, not for her own comfort and ease. On the contrary, she led a busy, self-disciplined, self-denying life. Knowing that she could achieve nothing without God's help, she spent long hours in prayer, rising early in the morning so as to gain the necessary leisure, and nothing was allowed to interfere with the time which she set apart for reading the Bible, and for meditating upon what she read.

Those duties over, the rest of the day was spent in useful work. Finding that the ladies of the Court were both ignorant and idle, she had looms set up in the palace, and taught them herself how to weave tapestry for the walls, and linen for table use. And, as time went on, and they grew more accomplished, " fair linen " was woven to furnish neglected altars, and to make simple yet seemly vestments for the priests. By example more than precept, she taught her ladies to care for the poor. For she caused orphan children to be brought to the palace, and fed and clothed ; and we read that she would often take the tiny ones on her knee, and feed them with her own

spoon. After the children had been attended to numbers of poor hungry people were fed under her direction in the great hall.

No wonder that her husband's subjects, rich and poor alike, learned to love her, or that she should have the extraordinary influence which she had in her own household. Her soldier husband adored her. Although he could not read her books of devotion himself, he would take them in his great hands, which were more accustomed to handle the sword than books, and kiss them, and, if they were plainly bound, he would carry them off and have them decorated with gold and jewels, to show how much he loved their owner.

To her eight children she was all that a mother ought to be. After her death, three of her sons ascended their father's throne in succession, and their pure lives and zeal for God's Church showed what their early training had been ; while one of her two daughters, who married Henry I. of England, earned the name for herself in that southern land of " Good Queen Maud." Queen Margaret took care that her little ones were not spoilt, but were corrected for their faults and taught to live " peaceably and affectionately among themselves." Also she taught them to keep Sunday, the " Dies Domini," or " Lord's Day," as it was generally called, as a holy day, taking them to church with her to worship God in His own service of the Holy Eucharist. In teaching them, she taught the nation—for, when the queen and her children went to church, instead of amusing themselves all day long, other people, who professed to be Christians, felt ashamed of their carelessness, and began to do the same.

Besides setting a good example, the queen was not afraid to protest openly against the bad customs which had crept into the lives of Scottish Church folk.

She called councils of the clergy, feeling that they ought to be the leaders of the people in such matters, and drew their attention to things that seemed to her to be entirely wrong.

She pointed out that a great number of people never received the Holy Communion even on Easter Day; that in some parts of the country the Holy Eucharist was celebrated in a manner that was quite different from the universal custom of the Church; that Lent was not kept properly; that Sunday was used as a day for buying and selling; and that marriages which were forbidden by the Church were allowed to take place.

When those to whom she was speaking tried to excuse these customs, or bring forward arguments in their favour, she answered them so reasonably and sweetly, and yet so convincingly, that little by little they came to see that the queen was right, and they set themselves to do what they could to reform the Church.

The principal residence of the Kings of Scotland at that time was a palace, or "Royal House," at Dunfermline, and here Margaret founded a monastery and a beautiful abbey church dedicated to the Holy Trinity. The furnishings of this church were probably finer and more magnificent than any that Scottish Church people had ever seen before. The hangings and the altar linen had been woven and embroidered in the workroom in the palace, and Margaret herself presented a set of gold Communion vessels, and a beautiful Crucifix, richly embroidered with gold and silver and precious stones.

The services were carefully and reverently rendered by monks whom the queen brought from Canterbury, and we can imagine how the sight of this well-appointed

church would kindle, in the hearts of those who worshipped in it, a desire that all the churches in the land should, in their measure, be as lovingly and reverently cared for.

Besides the Abbey at Dunfermline, Margaret caused a little chapel to be built in the precincts of Edinburgh Castle. This tiny edifice is still standing, the oldest building by far in Edinburgh. It was here that the queen received the Holy Communion, shortly before her death on November 16th, 1093 A.D. As we enter the chapel and look at the rough-hewn stones in the walls which looked down on the solemn scene, and the ancient Norman chancel arch under which the queen must have passed in her weakness to receive what proved to be her last Communion, we feel that the Communion of Saints is no vague, unreal thing, but a chain which links "the blessed company of all faithful people" together all down the ages. So that, if we are doing our bit of work for God faithfully, we have a share, in a strange mystical way, in the great achievements of His saints, because we are fighting in the same army that they fought in, under the same Captain, strengthened by the same Life.

History tells us the circumstances in which St. Margaret died.

Her husband and her two eldest sons, Edward and Edgar, had gone to fight the English, and she and her younger children, accompanied by her chaplain, a devoted monk named Turgot, had gone for safety during their absence to Edinburgh Castle. Margaret, who was an invalid at the time, became worse, and feeling that death was approaching, sought, as we have seen, strength to meet it by partaking of the Blessed Sacrament. After the service she was helped back to her apartment and laid on her bed. Shortly

afterwards she asked that her greatest treasure, the "Black Rood of Scotland" (a massive gold cross, with the figure of our Lord carved in black ivory upon it), should be brought and placed in her hands, while she recited the fifty-first Psalm, the Psalm of penitence.

While she was doing so, her second son, Prince Edgar, burst into the room, splashed with mud and wearied with hard riding, bearing the dire tidings that his father and elder brother had fallen in battle. The dying queen received the news bravely and meekly. She thanked God that He had thought her worthy to suffer this sorrow at the end of her life, and so to follow in the steps of her Master Christ. Then, with the prayer, "Lord Jesus Christ, Who according to the Father's will, by the operation of the Holy Spirit, hast by Thy death given life to the world, deliver me," she passed to her rest. She was buried before the high altar in the abbey church at Dunfermline.

CHAPTER IX

INFLUENCE OF ST. MARGARET'S SONS—THE ENGLISH ARCHBISHOPS WISH TO HAVE AUTHORITY OVER THE SCOTTISH CHURCH—FOUNDING OF SCOTTISH DIOCESES—KING DAVID AND HIS ABBEY CHURCHES—THE WORK OF THE MONKS—THEIR ART, CRAFTS, AND AGRICULTURE—THE SCOTTISH CHURCH PLACED UNDER THE AUTHORITY OF ROME

DURING the fifty years that followed Queen Margaret's death, the Scottish Church was in a state of transition. Three of her sons, Edgar, Alexander, and David, succeeded each other on their father's throne, and all three did their best to carry on the good work which their mother had begun.

But, as was natural, the influence which they brought to bear upon ecclesiastical matters was an English influence. For after their parents' death they had taken refuge in England, and it was five years before Prince Edgar returned, to wrest the throne from his uncle, the usurper Donald Bain. Even after this, his brothers and sisters remained in the south, and, as we have seen, his sister Matilda married Prince Henry, third son of the Conqueror, and in due time became Queen of England, and David, her youngest brother, spent a great deal of his early manhood at her Court, at Westminster.

As they were all interested in matters which concerned the Church, it is no wonder that they came to

think that the orderly way in which the English Church was organized and ruled, with its dioceses, bishops, and archbishops, was better than the rather haphazard way in which things were managed in Scotland, where a bishop was more or less the chief minister of a tribe, and an official of the king, instead of being one of the spiritual rulers of the Church, ruling over a specially defined district. So they set themselves to bring the Church in their dominions more into line with her English sister.

They found little difficulty in doing this, because, for one reason or another, a great many Saxons and Norman settlers had come into Scotland about this time. The Saxons had followed the example of Queen Margaret, and had fled from their Norman conquerors. The Normans, in their turn, had come up into Northumbria, and then had crossed the Border, and settled down as Scottish subjects. And in Church matters, Saxons and Normans alike preferred the customs of the English Church, and were glad to further any changes which brought the ways of the Scottish Church nearer those to which they had been accustomed. But although Queen Margaret's sons wished their National Church to be organized and ruled in the same way as that of England, and so to be brought into conformity with the whole of Western Christendom, they had no wish that it should be merged into the English Church, and so lose its identity. And they saw to it that this did not happen.

Edgar was a gentle, sweet-tempered man, not fond of fighting either about spiritual or material things, and he contented himself with rebuilding certain monasteries, chief among them that of Coldingham, which had been destroyed by the Danes. But when Alexander, whom we know as Alexander I., came



BASED ON MAP BY MESSRS. BARTHOLOMEW, EDINBURGH.

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to the throne, he set to work in a more vigorous fashion. One of the first things he did was to found a monastery at Scone, as a thank-offering for a victory which he gained over some rebellious nobles. Then, as the Bishop of St. Andrews, who was regarded as the Primus, or chief Bishop of Scotland, had been dead some fourteen years, and no one had been appointed in his place, he looked round for a suitable priest to be consecrated to fill the vacant See. His choice fell on his mother's faithful chaplain, Turgot, who was now Prior of Durham. But as soon as his choice was made he found that he was confronted with the difficulty of how to keep the Scottish Church independent, so that she should not be swallowed up by her richer and more prosperous neighbour.

I have mentioned Archbishop Lanfranc of Canterbury, who superintended Queen Margaret's education. This prelate, who was brought from Normandy by William the Conqueror, served the Church in England faithfully and well. But he was a statesman almost more than a priest, and, in planning for the extension of his own Church, he forgot that the Bishops in England had nothing to do with the government of the little Scottish Church.

So, because there was no Archbishops in Scotland, he actually made an arrangement in 1072 A.D. with the Archbishop of York, that the latter's jurisdiction was to extend not only over Northumbria, but over the whole of Scotland. The reason given for this proceeding was, that when Pope Gregory the Great sent St. Augustine and his monks to Britain, nearly five hundred years before, he charged them to found two archiepiscopal Sees, expecting that those two Archbishops would comprise the whole of the island.

His expectation was not realized, however, because, as we have seen, North Britain was not converted by Augustine's monks, but by missionaries of the already existing British Church. So Lanfranc had no right whatever to make the arrangement, and much trouble was caused by his action. For when King Alexander appointed Turgot to the Bishopric of St. Andrews, the Archbishop of York claimed the right to consecrate him, and to be his ecclesiastical superior. Alexander would have none of this. His kingdom was free, and owed no allegiance to England. The Church of Scotland would be free also.

After much strife, Turgot was consecrated at York, but by the Bishop of London, and the question of obedience to York was left an open one. But although Turgot was accustomed to Scottish ways, he did not get on well in his new position, and after being Bishop of St. Andrews for six years, he went back to Durham. As Alexander, for one reason or another, still wanted an Englishman to fill the vacant See, and yet did not wish to yield in the slightest degree to the claims of the Archbishop of York, he sent a message to the Archbishop of Canterbury, asking for one of his monks, named Eadmer, whom he thought suited for the office.

But the same difficulty arose again. Eadmer having received his ring from the King, and having himself taken his bishop's staff from the altar, these being the outward signs of his office, awaited consecration.

The king wished him to be consecrated in Scotland, Eadmer said that he must return to Canterbury for the ceremony. Alexander objected to this, and in very plain language made clear his determination to have no dealings with either York or Canterbury in the matter.

Then Eadmer lost his temper, and exclaimed,

"Not for all Scotland will I renounce being a monk of Canterbury."

"In that case," replied the king hotly, "I have gained nothing by applying to Canterbury for a bishop."

As neither monk nor monarch would give way, the matter ended in Eadmer laying down his staff on the altar of St. Andrews, giving back his ring to Alexander, and returning to Canterbury, where he became Precentor of the Cathedral, and where he died. It is interesting to note that this monk was the friend and biographer of the sweet-natured and saintly Archbishop, Anselm of Canterbury.

After these experiences the king was content to seek the next Bishop of St. Andrews in Scotland, and he found him in Robert, Prior of the Monastery of Scone.

Alexander had, as history tells us, a fiery temper, but he was a wise Churchman, and very early in his reign he made provision for the spiritual needs of his subjects in the northern and central parts of his kingdom by founding the dioceses of Moray and Dunkeld, and appointing bishops to rule them. During his lifetime, in 1114 A.D., his younger brother David, who was then Prince of Strathclyde, revived the old bishopric which Kentigern had founded, but which had long since lapsed, only instead of calling it by its former name of Strathclyde, he called it by the name of the little village which had sprung up round the ruins of the ancient cathedral church, Glascu, or Glasgow.

When this good king died, he left behind him four clearly defined dioceses belonging to the Church in Scotland: St. Andrews, Dunkeld, Moray, and Glasgow. His brother David, when he became king, carried on the work. He founded Ross, Aberdeen, Caithness, Dunblane and Brechin. So he had the satisfaction

before his death of knowing there was no part of his kingdom which was not under the jurisdiction of a bishop of Christ's Church.

Now, if we look at the map, we shall see two other bishoprics marked upon it, Argyll and Candida Casa. In early times the bishopric of Argyll was included in that of Dunkeld. It was made a separate bishopric in the twelfth century. Candida Casa, which we now call Galloway, was for a long time an English diocese, having fallen under the jurisdiction of the Archbishop of York.

Besides founding those Sees King David built a great many monasteries and beautiful abbey churches. Among them Holyrood, Melrose, Jedburgh, Dryburgh, Kelso, Newbattle, and Cambuskenneth, while many of the rich nobles followed his example. So, strange as it seems, Scotland in those early days was a much more interesting country, from a Churchman's point of view, than it is now.

You all know the story which tells us how, when James VI. was standing, long centuries afterwards, by David's grave at Dunfermline, some one spoke of it as "St. David's tomb."

"He was ane sair Sanct for the Crown," muttered James, who greatly wished, in his covetous heart, that he had the money which his predecessor had given, in fair lands and costly buildings, to God's Church.

But had we seen the stately edifices in all their splendour, which, from this time onwards, began to be reared in our land, we would have thanked King David for his generous gifts. Every diocese had its cathedral, just as every diocese in England has its cathedral to-day. Glasgow Cathedral and St. Magnus' Cathedral at Kirkwall are still standing in all their original beauty, but the people who worship within

their walls have departed from the rule and discipline of the Church, and in so doing, have lost many of the helps and privileges which God meant them to have. St. Machar's Cathedral at Aberdeen, as well as the mother churches of Dunblane, Dunkeld, and Brechin, have been restored, and one part of the building, generally the nave, fitted up to serve as a Presbyterian church.

The monasteries which were built beside the abbey churches were filled with monks who came from England or France. This was a good thing for Scotland in many ways. For the inhabitants of our bleak northern land had then but little knowledge or skill in either art or agriculture. The monasteries proved to be centres of enlightenment and education not only in religious matters, but in many other ways as well. For their inhabitants, besides being wise and holy men, who zealously attended to their religious duties and kept up an unceasing round of praise and prayer, were skilled in all manner of fine arts, and most of them were practical farmers, looking after their own land, and improving both the soil and the breed of the animals that grazed upon it.

There were various orders of monks. There were the Augustinians, named after the great African bishop, St. Augustine of Hippo. To this order the monasteries of St. Andrews, Holyrood, Cambuskenneth and Jedburgh belonged.

There were the Benedictines, who followed the rule of St. Benedict, and who inhabited, among others, the monasteries of Dunfermline and Coldingham. Every Benedictine monk was bound to learn a trade, so this order was famed for its craftsmen who wrought in metals, stained glass, chiselled statues, painted, illuminated manuscripts, and so on.

The Cistercians, on the other hand, who followed the rule of their founder, St. Bernard of Clairvaux, he who wrote the Latin hymn, "Jesu, dulcis memoria," of which "Jesu, the very thought of Thee," is a translation, were wonderful farmers and gardeners. They always chose a stretch of sheltered meadow land lying beside a river for the site of their monasteries, so that they could practise all manner of horticulture and have a shelter for their flowers, and herbs, and fruit trees.

The monastery at Melrose was a typical Cistercian monastery. Under the fostering care of its monks, fruit trees flourished in abundance, as their descendants flourish to-day in the gardens round the ruined abbey. Great droves of cows were kept, poultry and bees supplied not only the monks but the country folk round; with eggs and honey. A herb garden supplied medicine to all who needed it. The oats and barley grown on the fertile haughs which border the Tweed provided the country folk with bread and ale, while enormous flocks of sheep gave wool and leather enough to clothe the monks and their neighbours, and also to establish a foreign trade with England and Flanders.

It is said that the monks of Newbattle sunk and worked the first coal-mine in Scotland, while those of Lindores in Fife grew pears and grapes.

Besides doing these things, the monks established schools, and taught children to write and read, and follow with intelligence the services of the Church. Some of our well-known schools at the present day owe their origin to these religious communities. The Royal High School of Edinburgh, at which so many celebrated men have been educated, was originally the Sang Scule of Holyrood Abbey. When accident or sickness fell upon the poor it was to the monasteries they turned for help and medicine.



RUINS OF MELROSE ABBEY

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Besides bringing monks of regular monastic orders to Scotland, King David brought the Knights Templar, those wonderfully picturesque soldiers of the Cross who went out from all lands to rescue the Sacred Places at Jerusalem from the hands of the Saracens. They had their chief house at Temple, in Midlothian, while the companion order, the Knights Hospitaller of St. John of Jerusalem, which did the work which the Red Cross does to-day, lived at Torphichen, near Bathgate.

One event happened in David's reign, which was not for the welfare of the Scottish Church. In his anxiety to keep the Church free from the interference of the English archbishops, he sought for her the protection of the Pope of Rome, and so she came directly under the papal jurisdiction.

One reason why this momentous step was taken, was the constantly recurring quarrels between the Scottish King and the English archbishops over the claims which the latter set up. We have seen the trouble which Alexander I. had over the appointment of the Bishop of St. Andrews. Exactly the same thing happened in David's reign, over the appointment of a Bishop of Glasgow ; and that monarch, little dreaming of the bondage into which he was leading the National Church, appealed for help to the Pope of Rome.

The Pope promptly sent a Legate, and from that day onward, for four hundred years, the Scottish Church was not at liberty to arrange her own affairs, or to settle her disputes, but had to bow to the decisions of Rome ; until at last her burden became so intolerable, that she threw off the heavy yoke, and, alas, almost destroyed her heritage of Catholic Faith and Order in so doing.

At first the yoke seemed very light. The Pope's

Legate was a powerful person, with his master's great authority at his back, and it was a comfort to have his verdict in cases of dispute with the English archbishops. But presently it grew heavier, and the Scottish kings found out that it was a more troublesome thing to disregard the Pope's injunctions than it had been to disregard those of the Archbishops of York and Canterbury. William the Lion found it out to his cost when, in his reign, the Bishop of St. Andrews died, and he wished to appoint his own chaplain, Hugh, to the vacant See. The clergy of the diocese, however, elected another priest, named John Scott, to the office, before waiting to hear the views of their royal master.

William was very angry. "By the arm of St. James," he cried, "while I live, John Scott shall never be Bishop of St. Andrews." And he caused Hugh to be consecrated, and appointed to the See.

John Scott promptly went to Rome, and laid his case before the Pope, who declared that the king's appointment was not valid, because it lacked his authority, consecrated John as bishop, and sent him home to rule at St. Andrews. But on his arrival, the king banished him from Scotland. Then the Pope used threats, and William disregarded his threats. Finally the Pope excommunicated not only the king, but the whole country.

This was a dreadful punishment. For it meant that all the churches were closed, and that the sacraments could not be celebrated. The Holy Eucharist could not be offered, and no one could make his Communion. The dying were unblessed, the prayers of the Church could not be said over the dead. A heavy gloom hung over the land, and for the first time, though by no means the last, the people of Scotland realized what it meant to be under the power

of a ruler of the Church who lived so far away that he knew very little about the needs and feelings of the people he was governing, and who was often inclined to use his power to excommunicate simply to further his own ends.

Luckily the Pope soon died, and his successor, Pope Lucius, wisely made peace by absolving the king and making the arrangement with him that Hugh should be Bishop of St. Andrews, and John, Bishop of Dunblane. He also sent William, as a mark of his special favour, an ornament known as the "Golden Rose."

It was really because Scotland was weak, and England was strong, that the Church was deliberately placed under the Pope of Rome. The king and the leaders of the country knew that England wished to have the suzerainty over the northern kingdom both in Church and State. So, in order to avoid this, they sought to strengthen their hands by making an alliance with France in temporal things, and with Rome in matters pertaining to religion.

CHAPTER X

THE MONKS GROW CARELESS—PARISH CHURCHES— BLACK FRIARS AND GREY FRIARS

AT first the monasteries were, as we have seen, centres of light. But it is never easy for any one to live up to their highest ideals when they are very prosperous, and everything is going well with them.

It was thus with the Scottish monks. For a hundred years after the founding of the monasteries they were full of zeal and good works ; but by the time Alexander II., David's great-grandson, came to the throne, they were beginning to grow ease-loving and lazy, and to care a very great deal for money.

Smaller churches had now been built all over the country, parish churches, as they began to be called. But whereas the great monastic churches had rich lands belonging to them, the rents of which supported the monks, the parish churches were often dependent on the offerings of the country folk who lived on the estate on which the church was built, and on the produce of one small farm, which formed the endowment or "glebe" of the church. The country folk were bound by the law of the Church to contribute to the maintenance of their clergy. Every grown-up person had to bring a "Mass-penny" (1s. 8d.) as their offering for this object, on Christmas Day, Easter Day, and on the feast of their Patron Saint. In this way the priest who ministered in the parish church was provided for.

But, as time went on, the bad custom arose of selling the income of the parish churches. This meant that if the nobleman who owned the estate on which the church was built, and who leased his land to the country folk, wanted to please some powerful abbot or bishop, he would "give the church" to the abbot for his monastery, or to the bishop for his cathedral; and after he had done so, all the tithes and Mass-pennies were paid to these high dignitaries, and the little parish church was served by some poor priest sent out by them, who had not enough to live on, or was left without a priest at all. Of course this was a very great scandal, for it meant that many of the country-folk had to live without the ordinances of religion.

It was about this time that a number of preachers, whom we might call missionaries, came to the country. They were known as Friars, and they did not settle down to minister in any particular church. They simply went up and down the streets of the towns, preaching to the people, and trying to stir them up to care more for their religion, and to lead better lives.

Some of these Friars were Dominicans, followers of St. Dominic, a Spanish monk, who founded this order of preachers. But the name by which they were generally known was the Black Friars, because of their dress, which consisted of a black cloak, worn over a white habit.

Other Friars wore grey habits, girdled at the waist by a bit of common rope. They were Franciscans, the followers of St. Francis, the "little poor man" of Assisi in Italy, and they were commonly known as the Grey Friars.

At first these Friars were quite poor, and went about as our Lord did in Palestine, sleeping where

they could, and possessing nothing of their own. But later on, they began to love money, and so they built monasteries, and lived in ease. To-day in many Scottish towns we find streets and lanes, churches and graveyards which remind us by their names of "Blackfriars" and "Greyfriars," that some time or other these wandering preachers had a dwelling there.

CHAPTER XI

THE WARS OF INDEPENDENCE—THE BISHOPS FIGHT FOR WALLACE AND BRUCE—GROWING POLITICAL POWER OF THE BISHOPS—FOUNDING OF THE UNIVERSITIES OF ST. ANDREWS, GLASGOW, AND ABERDEEN—STORY OF BISHOP ELPHINSTONE—THE “ ABERDEEN BREVIARY ”—DIOCESES OF THE ISLES AND ORKNEY

DURING the reigns of Alexander II. and Alexander III. Scotland was at peace, and the Church shared in the universal prosperity. But when the last-named monarch had met his death on the cliffs at Kinghorn, and his little grand-daughter, Margaret, Maid of Norway, had died as she was coming home to succeed him on his throne, the country was plunged in deadly warfare.

You remember how it came about. How there were three claimants to the throne, and how Edward I. of England, who held that he was Lord Paramount of Scotland, decided in favour of John Baliol.

Four years after, Baliol, goaded by Edward's exacting demands, turned against his overlord, who defeated him at Dunbar, degraded him from the kingship, and sent him as a prisoner to the Tower of London. At the same time Edward carried away the tokens of the independence of Scotland, the Crown and Sceptre, and the Lia Fail, or Stone of Destiny, on which all the Scottish kings had been crowned, and garrisoned the country with English troops.

Scotland was now a vanquished land, and might

have remained so, had it not been for Sir William Wallace and Robert Bruce. And, fortunately for the good of the country, though not altogether for the good of the Church, the Scottish bishops and clergy laid aside their vestments and donned coats of mail, and rode forth to battle with these patriots.

Sir William Wallace, Knight of Elderslie, and Robert Bruce, Earl of Carrick, brave men though they were, were at first of little importance in the eyes of their countrymen, compared with the great prelates of the Church—the Lord Bishops of Glasgow and St. Andrews, of Moray and Dunkeld. For the Church was a force in the land in these days, and the people looked to their Fathers-in-God for leading and guidance, even in the matter of war. So we can see what an enormous help it was to the cause of freedom when these men flung themselves into it heart and soul. For the people followed them as they might not have followed laymen. When William Wallace drew the sword to retrieve the fortunes of his land, two of his strongest supporters were Robert Wishart, Bishop of Glasgow, and William Lamberton, Bishop of St. Andrews. And when, after Wallace had been taken prisoner, and put to a cruel death, Robert the Bruce arose to carry on his work, the bishops of the Scottish Church were among his most trusty friends.

It was Bishop Wishart who absolved Bruce after the murder of the Red Comyn in the Greyfriars' Church in Dumfries, and took the responsibility of crowning him King of Scotland at Scone. In order that the ceremony should not be entirely shorn of all stately dignity, he went to Glasgow, and selected some of his own vestments to serve as coronation robes, for those which had been used by other kings had, like the Stone of Destiny, been carried away by Edward.

Not content with crowning the king, the stout-hearted bishop shared his wanderings, and, when the time came to fight, joined in the fray. After the battle of Methven, while Bruce escaped, he was taken prisoner and sent, "fettered and in his coat of mail," to Nottingham. From thence he was conveyed to Portland Castle, and in that fortress he languished for eight long years, becoming totally blind meanwhile. As he was an old man, it is a wonder that he did not die in captivity, but in the Providence of God he was spared to come back to his native land, and to his church. He lived for about two years after his return, and was buried in his cathedral. We can see his grave to-day, with his sadly defaced and broken effigy upon it, in the crypt of that ancient church.

Other Scottish prelates took an active part in the conflict. Bishop Lamberton of St. Andrews entered into a secret bond of service with the great patriot, and, like Wishart, fought for him, and suffered imprisonment in consequence.

Bishop Sinclair of Dunkeld heard that the English had landed at Inverkeithing, and without a moment's hesitation, led out his vassals to oppose their advance. When the sheriff of the district, who was frightened out of his wits, remonstrated with him for his rashness, pointing out that his men were hopelessly outnumbered, the dauntless leader replied scornfully: "The king would do well, sir, to hack your spurs from off your feet! All who love king and country follow me!" And he won the day.

The Bishop of Moray preached a Holy War of freedom throughout his diocese, telling the people plainly that they would serve God better by fighting for Bruce than by joining the Crusades.

The Abbot of Inchaffrey, afterwards Bishop of

Dunblane, absolved Bruce on the eve of Bannockburn, and ministered to his men by carrying a crucifix along their lines ere they dashed into battle, and exhorting them to fight for God, and for the freedom of their country. And if some bishops did not fight, they all swore allegiance to Scotland's new king.

But although the cause of freedom might have been lost without the aid of the bishops, it was impossible that they could take part in the rough warfare of the time and keep their vision of God, and of the things that pertain to His Kingdom, clear and distinct. Consequently they became more of soldiers and statesmen, and less of priests. They fought, and plotted, and planned for the good of Scotland, and in so doing they sometimes forgot that clean hands, a pure heart, and truthful lips are what are required of God's ministers.

That is why we find, as we read history, that from this time onward right down to the Reformation, the great leaders of the Church in Scotland were so mixed up with factions, and with party strife, that they very often forgot the work to which their lives ought to have been dedicated, the building up and strengthening of the Church of God.

It was during these wars that some of the great abbeys and monasteries, which had been reared with such reverent love and care, were battered down. The monastery at Dunfermline, built and endowed by Queen Margaret, was destroyed by Edward I. and his army. His son, Edward II., in his advance into Scotland, levelled the walls of Holyrood and Melrose, and wrought dire havoc at beautiful Dryburgh. This was not because these kings cherished any hatred towards the Church. It was the Churchmen whom they hated, the bishops, and abbots, and priors, who

had stirred up the Scottish people to resist the English demands. And this was their revenge.

Perhaps some of you feel inclined to ask why the Pope did not forbid the destruction of these beautiful buildings, seeing that both the English and the Scottish Church were under his authority.

He did not wish to do so, for he was not at all pleased with Scottish Churchmen at that time. In the struggle that was going on, it was very difficult indeed for him to remain neutral, and as England was the more important country of the two, he had thrown in his weight on the side of Edward III. and had sent letters by his Legate to "Robert de Brus" (omitting the title "King") instructing him to do homage to the southern monarch. This King Robert flatly refused to do, and the clergy of Scotland supported him in his determination. Thereupon the Pope grew very angry, and summoned the Bishops of St. Andrews, Aberdeen, Moray, and Dunkeld before him, to answer for the part they had taken in the war. They paid no heed to the summons. Thereupon the Pope grew more angry, and excommunicated both king and people. But neither people nor king cared, and the clergy went quietly on with their work. By-and-by, though not for twenty long years, when Bruce had been so victorious that he was firmly seated on the throne, the Pope thought it wise to annul the Bull of Excommunication, and take the country back to favour.

Now Robert the Bruce was a devout Churchman, and he had felt the Pope's attitude towards him deeply. For that dignitary had never recognized him as King of Scotland, and, although he had been crowned by Wishart, he had not been anointed, by which rite a king is consecrated a minister of God. He had always hoped that the solemn ceremony might take place,

but as long as he was an excommunicated man, this was not allowed by the laws of the Church.

At last, when the excommunication was removed, the Pope sent the welcome order that the Scottish bishops were to anoint their king.

Alas! When the mandate arrived, the king was dead, so the Pope's tardy reparation came too late.

The proper rites were observed at the coronation of his son, David II., who was anointed with due solemnity, but when he was called on to take the Coronation Oath, a sentence which had dire consequences for Scotland was introduced into it by the Pope's command. He was required to swear that he would "extirpate all heretics with all his might," and every king who succeeded him, down to the Reformation, had to do the same.

In this way the unholy spirit of persecution was brought into the Church; for, if you look up the meaning of "extirpate," in the dictionary, you will see that it means "to destroy utterly," to "root out." So the bishops and great Churchmen, who, as years went by, grew more and more haughty and careless and fond of power, thought themselves quite justified in burning a man alive, or putting him to some other cruel death, if he dared to express an opinion about religion which differed from the doctrines which the Church taught.

Of course sometimes the opinions which such people tried to spread were sorely mistaken, but the bishops ought to have reasoned with them, and tried to show them their errors, instead of torturing them and killing them.

All through the reigns of the first six Stuart kings, beginning with that of Robert II. (1370-1390 A.D.), things went from bad to worse. The bishops cared

more about politics and gaining power and riches for themselves than for tending Christ's flock. Errors and abuses crept into the Church, until she became like a ship the hull of which is so overgrown with barnacles that it is of little use until it is taken into a dry dock, and cleansed by having the barnacles scraped off. The people, who ought to have been nourished and strengthened and inspired by the Church, began to look critically at her, and to think that the old ways and the old belief which had been handed down from the Apostles had failed, and that it was time to seek new doctrines and new ways.

One or two efforts were made to free the ship of the barnacles. James I. and James II. appealed to the clergy, and even to the Pope, to try to remove some grave scandals that existed, and to bring back the Church to her primitive purity. They saw that she needed to be reformed, but they had no intention of separating themselves from her ancient rule and discipline, as the bulk of Scottish people did, a hundred and fifty years later.

So councils were held, and rules laid down, which it would have been well for Scotland if the clergy had obeyed. But they did not, and so things drifted on to the great disaster that came at the Reformation.

We must not think that all the bishops were lax and careless, however, or that the Church did nothing for her children during all those years. She did a very great deal, especially in the way of fostering learning. In the fifteenth century three of our four Scottish Universities were founded, each of them by a bishop. This was a great gain to Scotland, for up to this time any lad who wished to devote himself to study had been forced to travel to Oxford or to a University abroad.

St. Andrews University came first, in 1411. It was founded by Henry Wardlaw, who was Bishop of St. Andrews at that date. Its three colleges, St. Salvator's, St. Leonard's, and St. Mary's, were founded respectively by Bishop Kennedy, Archbishop Stewart, and by the Earls of Beaton.

The founder of St. Salvator's, Bishop Kennedy, was one of the wisest and best of Scottish prelates. It was due to his good influence that his youthful cousin, James II., grew up a wise and strong king. For when once the royal boy was able to shake himself free from the fierce barons who had been the guardians of his childhood, it was to the Bishop of St. Andrews that he turned for advice and guidance, and he always obtained it.

The story is worth remembering of how the young king, at a loss how to cope with the secret bonds made between themselves by lawless and disloyal nobles, repaired to St. Andrews, to take counsel with the bishop.

The good man first led his royal guest into his little oratory, and prayed that God would help and guide him. Then, taking him back to his library, he tied a bundle of arrows together, and asked the king to break it in two.

James tried to do so, but failed.

"Take them one by one," suggested Kennedy, and then advised the young monarch to deal with the bonds existing between his nobles in the same way.

The University of Glasgow was founded forty years after that of St. Andrews by William Turnbull, Bishop of Glasgow, who could not bear the thought that there was a properly established and equipped seat of learning at St. Andrews, while his own cathedral city lacked one for the students of the west.

In 1495 Aberdeen University was founded by Bishop Elphinstone, another of our great bishops.

Elphinstone was born in 1431 at Glasgow, where his father was a canon of the cathedral. He must have been accustomed to attend the services when he was quite a tiny child, for we are told that when he was four years old he was lost one day, and was found kneeling in the great church, before an image of the Blessed Virgin, the Saint whom even as a little child he specially loved and revered. He once dreamt that he was kneeling before her image, and praying to be kept from deadly sin ; and suddenly she spoke to him, saying, " Apply thyself wholly to virtue, and when thou hast attained to the bishopric which I shall give thee, be zealous for Christ's religion by restoring my churches."

As a youth, Elphinstone was one of the first students to enrol himself at the University which had just been founded in his native city. He had a distinguished college career, and, after he was ordained priest, he showed, by the earnestness and blamelessness of his life, the spirit that was in him. In those days, as we have seen, the clergy took a great part in politics and even in law, and William Elphinstone, ere he became Bishop of Aberdeen, filled many important offices. He was, in succession, a lecturer on Canon Law, a member of Parliament, a judge, the Rector of Glasgow University, a Privy Councillor, and an envoy of James III.

Under those circumstances, one would have expected him to become worldly and ambitious, but he did not. He remembered that, before all other things, he was God's minister, pledged to a life of consecration and service, and he always managed to find time for prayer and meditation. It was said of him by his biographer,

that "the routine of his life was such as every private Christian should observe."

In 1483 he was appointed Bishop of Aberdeen, and he at once set about fulfilling the command which he believed the Blessed Virgin had laid upon him so many years before, to "restore the Church of Christ." For the clergy of Aberdeen Cathedral had become slack, and the services were neglected; but the new bishop never rested till this was remedied, and the worship of God carried out in a reverent and seemly manner. Having thus set the services in order, he turned his attention to the fabric of his cathedral.

Those of my readers who have been at Aberdeen, will know St. Machar's Cathedral as it stands to-day, with its spire-crowned towers, and softly tinted walls. But the part we see is only the nave of the ancient cathedral. It was built before Bishop Elphinstone's time, and he added a central tower, with a beautiful peal of bells, and began to build a choir. He died before it was completed, and, alas! his work was all destroyed at the troublous times of the Reformation and the Civil Wars. The lead was torn from the roof to melt into bullets, the bells were shipped off to Holland and lost at sea, the stones of the choir were used by Cromwell's soldiers to build fortifications. The tower fell, the transepts were wrecked; only the nave remained.

Besides adding to the cathedral, the good bishop concerned himself about the lack of means of education which prevailed in his northern diocese, and in 1495 he obtained permission from the Pope to convert the Grammar School, which had existed in connection with the cathedral for two hundred years, into a University, with some of the canons as lecturers. But the students attending a University must have

class-rooms, and houses to live in, and the Pope's Bull made no provision for these. So the bishop saved his income and asked his friends to help him, and when he had enough money, he built a college as a residence for the students, and a chapel, where they met to pray.

This college was at first dedicated to St. Mary, but because James IV. had taken a great interest in its erection, it came to be known as King's College. The chapel and tower, with its "Croun o' Stane," are still standing, and we can visit them and see for ourselves the beautifully carved seats and benches where the priests and students sat and knelt in those far bygone days.

Another service which this great bishop rendered to the Scottish Church was the compilation of what we may call a Scottish Prayer Book.

As we know, there is one service of the Holy Catholic Church which stands out far above the rest, because it was instituted by our Lord, Who commanded all His followers to observe it. It is the central act of Christian worship, round which everything else centres, and it has various names--the Eucharist, Holy Communion, Mass, the Lord's Supper, the Breaking of Bread. Some of these are better names than others, but they all refer to the same act of worship. The bare form of this service, the Canon, as it is called, has been the same in outline since the very early days of the Christian Church. We know this, because we can study the ancient liturgies which were used by the Primitive Church. But although the Canon of the Communion Service has always been the same, different parts of the Church, different dioceses even, have had their own "Use," that is, their own prayers and customs which they followed when they celebrated the Eucharist. In Bishop Elphinstone's time, nearly every

one, both in England and Scotland, followed the Sarum Use—in other words, they used the Prayer Book which was used in the diocese of Sarum, or Salisbury.

At that period Church folk loved to commemorate the saints of their native land, as we commemorate our Scottish saints to-day, and Elphinstone, who knew a great deal about the saints of Scotland, adapted the Sarum Prayer Book for the use of his own diocese, by adding prayers and hymns which specially referred to the saints who had laboured for the Church in our northern land.

This Prayer Book, which was known as the Aberdeen Breviary, might have come to be used as the Prayer Book for the whole Scottish Church, had not the zeal of the Reformers swept away all the old Service Books in the general destruction of that sad time.

The compilation of this book was closely bound up with the introduction of printing in Scotland. For James IV., who was a close friend of Elphinstone's, seeing that he was anxious that the Scottish Church should have her own Service Books, granted a charter, in 1507, to two burgesses of Edinburgh, Walter Chepman and Andrew Myllar, allowing them to set up a printing-press, the first in Scotland. In this charter it was directed that, "in times coming Mass books, Manuals, Matin-books, after our ain Scottish Use, with legends of Scottish Saints as now gathered and editet by our Reverend Father-in-God, William, Bishop of Aberdeen, be imprinted and provided; and that na manner of sick book of Salisbury be brought to be sauld within our realm, in all time coming!"

But before this great and wise bishop could carry out all that was in his heart to do, the fateful battle of Flodden Field had taken place, and his royal friend and master fell, with the flower of Scotland's nobility

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around him. Elphinstone was an old man of eighty at the time, and the defeat of Flodden killed him. It was said that he was never seen to smile after the dreadful tidings reached him ; and it was not long before his health broke down and he passed to his rest.

His death took place in Edinburgh, and, when he lay a-dying, he was asked where he would like to be buried.

“ My soul I have long since given to God, bury my body where ye please,” was the tranquil answer ; and the spot which his friends chose was before the high altar of the chapel which he had built, at King’s College in Aberdeen. There his mortal remains were laid, amid the lamentations of the people.

It was during the reigns of the “ Jameses,” that the dioceses of the Isles and Orkney came under the rule of the Scottish Church.

In the reign of James I. Sodor, or the Southern Isles, was separated from the Isle of Man, and became a Scottish diocese, with a bishop of its own, whose cathedral was at Iona. And when James III. married Margaret, daughter of King Christian of Denmark, the Orkney and Shetland Islands, so long in the hands of the Danes, were given back to Scotland as her dowry.

In 1472, in the reign of the same monarch, St. Andrews was made an archbishopric ; and twenty years later, Glasgow was raised to the same honour. But the change was not for the good of the Church, for the holders of the office were always so jealous of one another, that they jarred and fought in a way that brought scandal and derision upon themselves, and was a disgrace to their sacred calling.

CHAPTER XII

FIRST SIGNS OF THE REFORMATION—THE LOLLARDS—
FLODDEN—JAMES V. TRIES TO REFORM THE LIVES
OF THE AMBITIOUS CLERGY, AND FAILS—DOCTRINES
OF LUTHER—MARTYRDOM OF PATRICK HAMILTON

NOW we come to a very tangled story indeed, the story of the Scottish Reformation. It is tangled because a great many of the questions which led to it were political rather than religious. That is, they had to do with the ambitions and angry feelings of the different parties who governed the country. And the men who composed these parties were too often so bent on serving their own ends, that they did not take time to consider what was for the real good of the Church.

The consequence was, that instead of reforming the Church, as was done in England, by doing away with abuses which had crept in, and saying to the Pope that he could no longer be allowed to interfere in our ecclesiastical affairs, the greater part of the Scottish people separated from the Church by throwing off the ancient Apostolic Order and Discipline—what is called in the Bible the “Apostles’ Doctrine and Fellowship,” which we believe the Apostles learned from our Lord Himself.* But we must never forget that, to a great extent, it was the bishops and priests who were to blame for this. For during the two hundred years

* Acts ii. 42.

that preceded the Reformation in Scotland, the great majority of the clergy were so ambitious and careless and wicked, that multitudes of people judged the Church by its ministers, and by the irreverent way in which they administered the sacraments, and they said, "The old ways are so bad they cannot be reformed. They must be completely done away with, and a new beginning made."

Of course this was a mistake. *The Church could be reformed.* The Church of England was reformed, our own Scottish Episcopal Church was reformed, and yet the Reformers did not make a new beginning. They held on to the old Apostolic Order in Ordination, in Creed, and in Sacraments.

Among the earliest signs of the Reformation in England was the translation of the Bible into English about the year 1380, and the writings of John Wycliffe, who exposed the greed and avarice of the clergy, many of them foreigners, who, enormously wealthy themselves, exacted dues, in the name of the Pope, from the common people, which they were quite unable to pay. Wycliffe's followers, who were known as Lollards, went much further than he did, and taught doctrines, some of which were rash and mistaken. These Lollards went up and down the country preaching, with the result that the cruel spirit of persecution broke out, and many of them were put to death.

Some Lollards came to Scotland to preach, and gained followers in the west. Two of the leaders were burned—John Resby, an English priest, at Perth, in 1407, and Paul Cwarar, a doctor from Prague, at St. Andrews, in 1433. Cwarar is generally called a Hussite, because he had learned his doctrines from John Huss, a Bohemian preacher, who, in his turn, had taken them from books written by Wycliffe.

But it was not until another hundred years had passed that the storm began which ended in the overthrow of the Church, and the establishment of Presbyterianism in Scotland. All through those hundred years, matters were growing worse. The great prelates were so busy helping to govern the country, and getting the power into their own hands, that they had no time to attend to the work for which they had been set apart. In order to please king, or Pope, or powerful noble, rich livings and sacred offices were bestowed on mere boys for whom a good position was desired. The lives of many of the clergy were stained with such shameful sins, that one cannot write about them. Of course all this was a disgrace, and caused much scandal, and it was no wonder that people who really cared for God and religion grew restless and dissatisfied.

Then came, like a thunder-bolt, the disaster of Flodden, and in one day Scotland was bereft of her King, her principal nobles, and many of her great Churchmen. For bishops and abbots had not hesitated to hazard their lives for King and country. The disaster was succeeded by a scramble for place and power; and this will explain what I meant when I said that politics were very largely bound up with the Reformation in our land. Anyone who wished to obtain influence in the Church, or a share of its wealth, tried to get possession of a vacant benefice, if not for himself, then for one of his relatives. Of course this meant that most unfit and unworthy persons were put into the most sacred offices. If there was a son or brother in Holy Orders, or who could be put quickly into Holy Orders, the members of one great family would fight with the members of another great family to enable him to obtain an Abbot's or a Bishop's Chair. Thus the fortunes of the Church fell into the hands of

a number of ecclesiastics who were either rich enough to buy their positions, or whose friends were sufficiently powerful to enable them to take them by force.

To take one example—Gavin Douglas, who was a poet, and the Provost of the Church of St. Giles in Edinburgh, wished to become Archbishop of St. Andrews, the late Archbishop having fallen in battle. So he hastened to that city, seized the castle, and fortified it, thinking that by so doing, he would establish his claim. The Prior of St. Andrews desired the office also, and he besieged the Castle, and ousted the Provost's men-at-arms. It would be funny, if it were not sad, for the sake of the Church, to read that, while these two dignitaries were fighting, in a most undignified way, a third claimant, Andrew Forman, Bishop of Moray, who, it was said, was very rich, and had great influence with the Pope, used this influence, and obtained the prize.

When the coveted posts had been filled, it soon became apparent that the bishops and abbots—the Clerical Party, as we should call them—were the most powerful leaders in the State, for the King, James V., was still a child, and very few of the responsible nobles survived Flodden. Those who did return resented the power of the clergy, and were not sorry when Henry VIII. tried to do what William the Conqueror and Archbishop Lanfranc had attempted, four hundred years before, bring the Scottish Church under the authority of that of England, by obtaining the Pope's promise to make the Archbishop of St. Andrews subject to the Archbishop of York.

The plan did not succeed, however, for the Pope received the suggestion coldly, and in a few years Henry threw off his allegiance to Rome, dissolved the English monasteries, and enriched himself by taking possession of their lands, money, and treasures.

He still wanted to have a finger in the management of the Scottish Church, so, in 1535, and again in 1536, he sent his chaplain, Dr. William Barrow, to point out to his Royal nephew, James, "the unrighteousness of the Bishops of Rome, the authority that kings had over priests, and how easily royal exchequers could be replenished by the appropriation of Church property."

James V. of Scotland was a very poor king, so poor that he had to eke out his revenue by raising flocks and herds, like any farmer, in Ettrick Forest, and it is to his everlasting credit that he did not yield to the temptation suggested by his uncle's message.

He replied that he "intended to hold by God and Holy Kirk, as his ancestors had done these thirteen hundred years past," and he would not lay a finger on Church property. But the dissatisfied Scottish nobles wished that they had some of the lands and money which belonged to the monasteries, and they began to wish for a Reformation, or rather a *destruction*, to take place in Scotland.

Although the King held fast to the ancient Church, he knew the evil that existed within her borders, and he would fain have got rid of it, but the methods he employed were not calculated to make people believe that he was in earnest.

Connected with his Court were two very gifted poets—William Dunbar and Sir David Lindsay, Lion King at Arms. Hoping, perhaps, to shame the clergy into more consistent lives, he encouraged Dunbar to write a poem exposing the vices and follies of the Friars. When Lindsay wrote a poem called "The Three Estates," in order to hold the clergy up to ridicule, the King allowed it to be acted in his presence at Linlithgow, on the Feast of the Epiphany, 1540. This play made a great sensation. It has been said of it,

that, "it contributed more to the Reformation in Scotland than all the sermons of John Knox."

Seeing the effect that the play had on the nation, and realizing that the clergy, by their misdoings, were really putting the Church in danger, James used a more dignified method of remonstrance. He sent for the bishops and told them that unless they reformed their lives, and the lives of their clergy, he would send six of the proudest of them to be dealt with by his uncle in England. But, because the prelates of the Church were his most loyal supporters, he dared not quarrel with them, and it was not very long before he died, broken-hearted at the Rout of Solway Moss.

Meanwhile the doctrines of Luther, the great German Reformer, had been spreading secretly among those who were dissatisfied with the state of the Church. At first the teaching was spread by means of books sent over from the Continent, and in 1525 an Act of Parliament was passed, forbidding the importation of such literature. But the books continued to be smuggled into the country, and three years later, Patrick Hamilton, a relative of the Earl of Arran and Abbot of Ferne, in Ross, began boldly to preach the new doctrines. His preaching was taken much more seriously than the preaching of the Lollards had been. For by this time, movements had been started in Germany, Switzerland, and England, to free those countries from the bondage of Papal rule, and it seemed as if Scotland were on the verge of following their example. So the young abbot, who was only twenty-four years of age, was promptly imprisoned in the Castle of St. Andrews, and tried for heresy by Archbishop Beaton, the "Primus," as we should call him nowadays.

The trial took place on the 28th of February, 1528,

in the presence of the Archbishop of Glasgow, the Bishops of Dunblane and Dunkeld, and other clergy. Hamilton was found guilty, and was burned alive on the same day, in front of St. Salvator's College.

He was the first Scottish martyr, and if the archbishop expected to stamp out the spirit of the Reformers by putting him to death, he made a very great mistake. Some one saw that at the time, and said to Beaton, "that he would advise him to put no more heretics to death, or if he did, to burn them in cellars, since the reek of Patrick Hamilton had infected all on whom it did blow."

And this was true. For to burn a man for his beliefs only made other people eager to know what the beliefs were which he held so dear.

So the principles of the Reformation took deeper and deeper root in the land, in spite of the fact that in the ten years that followed Patrick Hamilton's martyrdom, nine men, seven of them priests, were burned alive for heresy. Others, in order to save their lives, fled to the Continent, where they helped on the cause by writing books against the Church of Rome and her doctrines, and shipping them, under the guise of other merchandise, to Aberdeen and Leith.

The man who was chiefly responsible for these cruel persecutions was David Beaton, second archbishop of that name, and one of the Pope's cardinals. Besides being an archbishop and a cardinal, he was Chancellor of Scotland. We shall hear more about him in the next chapter, for, four years after James V.'s death, he was perhaps the most powerful person in the land.

CHAPTER XIII

THE REFORMATION—CHURCHMEN DIVIDED INTO THREE PARTIES—TRANSLATION OF THE BIBLE—MARTYRDOM OF WISHART—MURDER OF CARDINAL BEATON—JOHN KNOX—DESPOILING OF THE CHURCHES

NO country could have been in a more distressed condition than ours was when James V. died.

The heir to the throne was a tiny infant, the ill-fated Mary Queen of Scots. The Church and nation were divided into three parties. There were those who clung to the ancient Church, with all her faults, and all her wealth. This party was headed by Cardinal Beaton, and included the Queen-Mother, Mary of Lorraine, who was a French princess and a devoted Churchwoman; nearly all the clergy, and the greater part of the Scottish people. Fearing what might happen if the new doctrines, and those who held them, gained the upper hand, this party sought to strengthen its position and uphold the tottering Church by making still closer Scotland's ancient alliance with France, and arranging a marriage between the little Queen of Scots and the Dauphin.

A second party was formed by most of the great nobles, and some of the merchants, and shopkeepers, who, from religious conviction, from greed, or from envy of the power which the bishops possessed, had accepted the doctrines of Luther. They wished to overthrow the Church completely, by doing away with

the Order of Bishops, setting up a religious system of their own, and seizing the Church revenues and property.

Then there was a third party, very small, but wiser than either of the others. Its members consisted principally of clergy connected with the University and Priory of St. Andrews. To them it was given to see clearly what should be done. That the Church should be cleansed from abuses, and from the errors that had crept into her doctrine, chiefly through her bondage to Rome. That she should be reformed, as the Church of England had been.

But although they saw the need for reformation, they also saw the danger that lurked in the new teaching, much of which was opposed to the Faith which, up till now, had been held by all Christian people. They realized that if it were blindly accepted and acted upon, the result would be separation from the Catholic Church. No baptized person could cease to be a member of the Church, he must always belong to her, by virtue of his baptism. But he could deprive himself of his privileges, just as a disobedient child can deprive itself of the privileges which its brothers and sisters possess, by breaking the rules of the family.

But this little band of clergy could do nothing to avoid the danger. So, as they could not remain in the unreformed Church with clear consciences, and yet did not wish to join hands with the extreme reformers, most of them went to England, and some of them served as priests in the English Church.

Meanwhile, in the struggle and confusion that prevailed after James V.'s death, as to which of the other two parties was to gain the ascendancy, Beaton for a short time came under a cloud. He claimed the right to be Regent of the Kingdom, saying that the late

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king had willed it so, but the honour went to the Earl of Arran, who favoured the doctrines of the reforming party, and the haughty Cardinal was thrown into prison for three months.

During his imprisonment, one event of tremendous importance happened. An Act of Parliament was passed, allowing the Bible to be translated from Latin into the English, or Scottish tongue, and read by all the people, and from that day to this, the Bible has been an open book in Scotland. This important measure was taken in 1543 A.D.

But although the cardinal had failed to obtain the Regency, he soon regained all his former power, and it has been said that this was a good thing for the country. For he preserved her independence by doing his utmost to prevent the nobles playing into the hands of Henry VIII., and in order that the little Queen should not be made a pawn to further the plans of that monarch, he used all his influence to have her sent to France. This roused the anger of the English, who, in order to prevent her being sent thither and also in revenge when the arrangements had been successfully carried out, crossed the Border twice under the leading of the Earl of Hertford, and sacked and burned the monasteries and abbeys of Kelso, Melrose, Jedburgh, Dryburgh, and Holyrood.

As we know, these beautiful buildings had already been partially destroyed in the Wars of Independence, but had been rebuilt, or restored.

But if the Cardinal was a good leader for the country, he proved to be, by his life and actions, one of the principal undoers of the Church. His personal life would not bear looking into, yet he persecuted to the death men of blameless character, whose only fault was that they held opinions about religion, which possibly they never would have held, had the leaders

of the Church been true to the responsibilities of their sacred office.

The best known of these martyrs was George Wishart. The son of a Forfarshire laird, and educated at good Bishop Elphinstone's College at Aberdeen, Wishart began life as a schoolmaster at Montrose. Being interested in education, he began to teach his scholars the New Testament in Greek. The Bishop of Brechin objected to this, and, suspecting that the young schoolmaster had a leaning to the Reformed Faith, summoned him before him. Wishart, afraid of the consequences of the interview, fled to England, and then to the Continent. Wishing to learn more about the new teaching, to which he felt strongly drawn, he went to Switzerland, and there he imbibed the doctrines of the Swiss Reformers, which were more extreme than those of Luther. Returning to England about 1543 he became a tutor at Corpus Christi College, Cambridge, and was much beloved and honoured for his holy life.

After a year spent at that University, he returned to his native land, and began to preach the reformed doctrines openly in Montrose and Dundee. His preaching was very successful, so much so, that the magistrates of Dundee, afraid of the Cardinal's anger, expelled him from the town. But he had so endeared himself to the common people, that when the plague broke out some time later, the chief citizens sent for him back again, as they felt that he could help and comfort them better in their trouble and terror, than the careless priests could do. He obeyed the summons, and for several months went up and down the stricken town, ministering to the inhabitants in their distress.

But he did something which he had no right to do. He taught that all good men were priests, without

needing to be ordained, and he gathered congregations round him, and held Communion Services. This was putting aside the Rule of the Universal Church, which has always held that no man, who is not a properly ordained priest, can celebrate the Holy Communion, and was setting up a worship of his own.

But in their zeal for reform his followers took no heed of this. He was a good man ; many of the priests whom they knew were not ; so when at last their loved leader was delivered by treachery into the hands of Cardinal Beaton at St. Andrews, tried for heresy, and put to a cruel death, their indignation knew no bounds. Indeed, a wave of indignation swept through the length and breadth of Scotland, good Churchfolk as well as zealous Reformers feeling that this was an evil deed that would bring heavy consequences in its train.

And they were right.

The first person to feel the consequences was the Cardinal himself. Every schoolboy knows what happened. On the 29th of May, 1546, three months after Wishart's martyrdom, the Cardinal was murdered in the Castle of St. Andrews by a party of Reformers, all of noble birth ; and when the citizens, frightened by a rumour of what had occurred, thronged round the door of the fortress, asking, " What have you done with my Lord Cardinal ? Let us see my Lord Cardinal ! " a dreadful answer was given by means of a naked body, pierced with wounds, which was hung by a sheet over the battlement.

After this, there was war to the knife between the two parties. The murderers of Beaton kept possession of the castle in which their crime had been committed, and other Reformers joined them, among others, a young man named John Knox, who had been a friend of Wishart and had often accompanied him on his

preaching tours. Then the castle was besieged by the Church party, who obtained help from France, and the defenders were forced to surrender. Most of them were sent to France, where they were imprisoned in fortresses, or made to serve in the galleys.

It was a sorry state of affairs, and it was no wonder that some of the best men in the Church were driven once more to try to reform her from within, before it was too late.

A Council was called at Edinburgh in 1562 A.D. under the presidency of Archbishop Hamilton, who had succeeded Cardinal Beaton at St. Andrews. At this Council the humiliating conclusion was arrived at, that scarcely any of the bishops or clergy were sufficiently learned to instruct their people in the Catholic Faith, and that a book should be written in the Scottish tongue by the "wisest priests and most learned divines," explaining the true doctrines of the Church, which had been so long forgotten. This book was to be given to "Parsons, Vicars, and Curates, as well for their own instruction, as for that of the Christian people committed to their charge."

So a Catechism was drawn up, which was known as "Hamilton's Catechism," which explained the Ten Commandments, the Creed, the Lord's Prayer, the Seven Sacraments, and the Salutation of St. Gabriel to the Blessed Virgin, which at that time was repeated by all Christian people as a memorial of our Lord's Incarnation. No mention of Rome or of the Pope was to be found in it, and the doctrines which it contained were those which were accepted everywhere by the Catholic Church.

Had this catechism been issued sooner, and had the clergy obeyed the instructions given along with it, and read it aloud to their people, much good might



JOHN KNOX

Photo by Emery Walker

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have been done ; and those who wished for a Reformation based on Catholic principles, might have been able to carry it out.

But as it was, it was too late.

The Reforming nobles had formed themselves into a "Band," or League, to support the "Lord's Congregation," which was the name that they gave to those who worshipped with them, while they allowed themselves to speak of the ancient Church, in which, with all her errors, they had been baptized and brought up, as the "Congregation of Satan." And they solemnly renounced her, as one renounces the devil in one's baptism.

Their leaders were the Earls of Argyll, Glencairn, Morton, Lord Lorne, Mr. Erskine of Dun, and others.

Matters came to a crisis when the bishops, finding that the "Congregation," were holding their own services, issued a proclamation forbidding any persons to preach, or to administer the sacraments, without proper authority.

The day had passed when their proclamations carried very much weight, and the Lords of the Congregation, determined that their side should be triumphant, sent for John Knox, who at that time was living in Geneva. Knox had been sent to the French galleys after the murder of Cardinal Beaton, but he had been released through the good offices of Edward VI. of England, and had spent some time in that country acting as a licensed preacher. He was a strong, sincere, courageous man, who always stood up boldly for what he thought was right, and never followed a party for the sake of what money he could get, which could be said of very few men in those troublous days. But his experience in the galleys had made him very bitter

against the Church, and, like Wishart, he had adopted the views of the Swiss Reformers.

Now these Swiss Reformers had wandered so far away from the doctrine of the Church as to say that there is no Real Presence of Christ in the Holy Communion. That after the Act of Consecration the Bread and Wine remain just ordinary bread and wine, that they are not, in some mysterious manner which we cannot understand, what the Catechism teaches that they are, the Body and Blood of our Lord.

Therefore when Knox came home he did everything in his power, by his preaching and influence, to take away people's belief in this great mystery; and in order to do so, he tried to abolish the reverent custom of kneeling to receive the Holy Communion. For we are all more or less like children, we learn much by outward signs, and Knox knew that as long as people continued to kneel to receive the Holy Sacrament they would be likely to cling to the truth which the custom expressed, that they were in the presence of the King of kings, Who was coming to give to them His Body and Blood.

When the summons from the Lords of the Congregation came, Knox returned to Scotland and joined the Lords and the Reforming Ministers at Perth, where most of them were assembled. Here the torch was set to the ready prepared tinder. Knox preached a sermon, declaiming against idolatry, in the Church of St. John the Baptist, and at the close of it a priest prepared to celebrate the Holy Eucharist as usual.

But the congregation were quick to apply the preacher's words.

"This is intolerable," shouted an excited youth, "that when God hath condemned idolatry, we shall stand and see it used in despite."

The priest, angry at the irreverence, struck the boy, then some one threw a stone at the priest, and the Tabernacle, where the Sacrament was wont to be reserved, was struck, and an image was broken.

Wild confusion followed. The mob of excited people smashed all the ornaments in the sacred building, then ran to join the other townsfolk in the street, and the entire rabble rushed to four beautiful monasteries which stood in the town, and utterly destroyed them.

After this, the work of destruction went on apace. Knox, forgetting in his mistaken zeal that magnificent churches had been built by pious people for the glory of Almighty God, and for His worship, preached at Crail, and Anstruther, and St. Andrews, urging those in authority to cleanse Scotland of these "temples of idolatry, as our Saviour cleansed the Temple from the merchants and the money-changers."

So the ancient houses of God, which had been the work of many generations, and were the glory of Scotland, were defaced and ruined, and, in many places, rased to the ground. And ever since, the majority of her people have had to be content with bare dreary places of worship, and most of them have forgotten, or have never realized, that their land once possessed as beautiful cathedrals and abbey churches as England does to-day.

St. Andrew's Cathedral was deliberately destroyed by order of the Provost and magistrates. Other churches were denuded of their ornaments, stained glass, wonderful carvings, rich hangings, and delicately wrought gold and silver vessels for the Holy Communion, and left bare and ugly, with the windows filled with common glass, and deal forms for the people to sit on.

The Parish Church of St Giles in Edinburgh, was

treated in this way, sailors being brought from Leith with ladders and axes to carry out the evil work. And what of the lands and money that belonged to the monasteries and churches, all of which had been given for the use of the Church of God?

The greater part of it, two-thirds, was left by Act of Parliament in the possession of the nobles who had chanced to have the power to seize it, a third was left for the use of the Reformed Church.

To his credit it must be said that John Knox had no hand in this robbery. When he stirred up the people to despoil the monasteries, he honestly intended that their revenues should be used for religious purposes. And when he found out that the reforming nobles were enriching themselves out of the spoil, he was the first to rebuke them, in words which had no uncertain meaning.

"I see two parts freely given to the devil," he said bitterly, "and the third part must be divided between God and the devil."

As long as Mary of Lorraine, the Queen-Mother, lived, the help which she obtained from France gave a measure of support to the loyal Church party, but when in 1560 A.D. she died in Edinburgh Castle, this support was withdrawn, and the end came, as far as obedience to Rome was concerned.

When, shortly after her death, Parliament assembled, a petition was lodged by the Three Estates of Scotland—the barons, the gentlemen, and the burgesses—craving reformation in regard to "doctrine, discipline, administration of the Sacraments, power of the Pope, and patrimony of the Church." When the petition was read, the bishops sat dumb—perhaps they were frightened, perhaps they were hopeless—and the power to reform, which ought to have been theirs, was given

to men, the great majority of whom were prepared to reform the Church by making a clean sweep of much that was essential to her very being.

This drastic measure was passed in August, 1560 A.D.

CHAPTER XIV

THE REFORMATION (*continued*)

THE CHURCH IS FREED FROM THE AUTHORITY OF ROME
—THE EXTREME REFORMERS THROW OFF CATHOLIC
TRADITION—THE BOOK OF COMMON ORDER—TITU-
LAR BISHOPS—THEIR CONSECRATION

WE have now traced the Church in Scotland through two stages of its history. We have read about the Celtic Period, in which the great saints lived, when the Church was free and independent, with her own bishops and her own rules.

Then came the Mediæval Period, when the Pope had authority over her bishops, and she was subject to his jurisdiction. This period came to an end when, in August, 1560 A.D., the doctrines of the reformed party were laid before Parliament, and were approved of by the members. For the first statute that was then passed was, that the Pope had no further authority or jurisdiction in the realm of Scotland, and all bishops were forbidden to do anything in his name. Another Act, passed at the same time, forbade the priests of the Church to celebrate the Holy Communion, or Mass, as it was then commonly called ; and if any priest broke this law, or if any lay-person attended Mass, they were to be punished by having their property taken from them for the first offence ; by banishment for the second ; and by death for the third.

Of course these Acts deprived the bishops and clergy who still clung to the authority of the Pope, of all further share in Church affairs.

But these two periods were only stages in the life of the Church in Scotland. Although they had passed away, she still existed, being composed of all the baptized people in the land, and the question of what her future was to be hung in the balance.

A small body of Reformers, holding the opinions of the moderate men who had taken refuge in England, strove hard to have Catholic tradition maintained, to hold by the Three-fold Ministry, the Creeds, and the Sacraments; to be Episcopalians, as we say, which means to be governed by bishops, and ministered to by clergy who have been ordained by bishops.

The rest of the Reformers were determined to do away with this ancient three-fold order of ministers, which the Church has always held to be essential, and to set up a new method of ordination, as well as of worship—to break off from the Church, in fact. They said there need only be one order of ministers corresponding to our order of priests, and that these ministers could ordain others. So as they had no bishops and no deacons, they came to be called Presbyterians, which has the same derivation as the word “priest.”

Besides doing away with Episcopal ordination they parted with a great deal of the precious heritage of Faith which had been handed down to them through the ages. They threw away the belief in our Lord's Real Presence in the Holy Communion, and they stopped using the prayers which had generally been associated with the Church's celebration of the Holy Mysteries.

They ceased to observe what we call the Christian

Year, and took no notice of Lent or Advent, or of the great festivals which we keep in memory of our Lord's Life. Christmas Day, Epiphany, Easter Day, Ascension Day, and Whit-Sunday alike went unhonoured. So did the days on which we think of the saints. Good Friday was spent as an ordinary day. People were taught that they must no longer pray for those whom they loved when they had passed from earth, and were even forbidden to have a prayer said over their bodies when they were committed to the earth.

Between these two parties of Reformers, the Episcopalians and the Presbyterians, a bitter struggle went on for a hundred and twenty-nine years ; then, as we shall see, Presbyterianism triumphed, and became the Established religion of Scotland.

At first, after the Act of Parliament of which we have spoken, people hardly knew whether the Reformed Church was Episcopal or Presbyterian. For although most of the Reformers agreed with John Knox, the Service Book which was used in the churches was the same Prayer Book which was being used in the Reformed Church of England.

This Prayer Book, of which the Book of Common Prayer which we use to-day is a revised edition, was no new book. It was practically the old Sarum Prayer Book of which I have told you, translated into English, and re-arranged ; with some other prayers added and all reference to Rome left out. So our Prayer Book really contains the prayers which have been used by all faithful people for nearly two thousand years.

So just at first it seemed as if the Scottish Church might be reformed in the same way that the English Church had been.

But John Knox soon did away with the use of the English Prayer Book, and introduced one of his own,

which he and some of his friends had compiled for the use of his congregation in Geneva. It was called the Book of Common Order, and it was quite different from the Prayer Book. Along with it, a Book of Discipline was introduced, full of rules for the new worship, and it was in the Book of Discipline that all the strange new opinions about the unimportance of ordination, and the "superstitions" of fasting and observing festivals were to be found; also the prohibition of funeral services, and prayers for the dead, and kneeling at Communion.

It must have been a dark and unhappy time for those who had loved the old services, and the quiet, reverent ways. The only gain for such people was that they could read the Bible in their own tongue, and could understand the services, which up till now had been read in Latin, and that they were free from the tyrannous rule of the Pope.

Things went on like this for twelve years; then it was found that somehow or other matters were not satisfactory. For when difficulties arose, there was no central authority to whom to refer. So the Reformers determined to have bishops again, with the old titles and the old dioceses.

But these bishops were only bishops in name. They were not real bishops, because they had not been consecrated to their office by the laying on of the hands of other bishops. They were merely superintendents of the ministers in their dioceses, and they were subject to the judgment of the General Assembly, the Great Council of the Presbyterian Church. Some of them were appointed by noblemen who meant to make money by the transaction. They were called Tulchan Bishops, and I will tell you why. Long ago, when a cow would not give her milk, it was the

custom to stuff a calf's skin with straw and put it down beside the cow, to make her think her hungry calf was there. This stuffed calf was called a tulchan. So when a bishop was appointed to the See of Glasgow by a nobleman who meant to put the revenues of the See into his own pocket, people said that a tulchan bishop had been appointed, and the nickname stuck. Some people called them titular bishops, or bishops in name only, which was a better expression.

For twenty years these bishops tried to rule the ministers under them, but their task was a difficult one, because nobody really respected them, and all the time the extreme party, headed by a very clever man named Andrew Melville, who was a more radical Reformer than Knox himself, was trying to overthrow them. In 1592 A.D. they succeeded in doing so, and an Act of Parliament established Presbyterianism for a time.

But it was just like a game of see-saw. As soon as one party got to the top, it began to go down, and the other party began to rise. And after Presbyterianism had flourished for about four years, a reaction came, under the influence of James Sixth of Scotland and First of England.

As you know, this monarch was the son of Mary Queen of Scots. That ill-fated Queen had been brought up a Roman Catholic, and, whatever her faults may have been, she remained true to her religion when it would have been much easier for her to have adopted the Reformed beliefs. She was now dead, beheaded by order of Elizabeth, and her son, James, who had been reared by Presbyterian nobles and ministers, might have been expected to have some sympathy with that form of worship. But the Reforming party had treated him with great disregard, and

had tried to weaken his power in the kingdom, especially in matters connected with the Church. They had been responsible for the bitter indignity of the Raid of Ruthven. They had then played upon his youthful timidity and inexperience by threatening his life while he was in their power. Even when he no longer feared their malice they had flouted him to his face in public on various occasions. They had refused to pray for his mother; they had opposed Acts of Parliament which he introduced; they had stirred up sedition and disloyalty. Worst of all, their ministers had, as he himself wrote, told their flocks that "Kings and Princes were natural enemies to the Church."

When a Papist plot was feared—for there were many people in the country, especially in the north, who still clung to Roman authority, and hoped to see it revived—they begged the King to banish all Roman Catholics who would not change their religion, from the country; and when James very rightly refused to comply, they instigated riots in Edinburgh.

The result was that the King grew to dislike the religion of which all this was the outcome, and to resent the way in which he was hectored by the Protestant ministers and nobles. And, although as long as he was merely King of Scotland, he could only show his displeasure by appointing more titular bishops, and having his children baptized by them, when he succeeded to the throne of England, and was in a more independent position, he showed what his opinions were, by summoning three of the titular bishops to London, and having them properly consecrated by four English bishops, on the 21st of October, 1610.

So once again, the Scottish Church had real bishops, who possessed the power to confirm and ordain. The names of those three prelates, in whom the chain of

what we call Apostolic Succession was revived, were Spottiswoode, titular Archbishop of Glasgow ; Lamb, titular Bishop of Brechin ; and Hamilton, titular Bishop of Galloway ; and they were consecrated by the laying on of hands of the Bishops of London, Ely, Rochester, and Worcester.

Before the consecration took place, Archbishop Spottiswoode expressed his fear that if he and his brethren were consecrated by English bishops, the old question of the supremacy of the Church of England over the Church of Scotland might be raised once more. But James had provided for this, by arranging that neither the Archbishop of Canterbury nor the Archbishop of York, whose predecessors had raised the claim, should take part in the proceedings.

Having been consecrated, the three Scottish prelates returned home, and, in their turn, consecrated the remaining titular bishops, so that once again the government of the Church was Episcopal, although the majority of the people used John Knox's Book of Common Order as their Prayer Book.

No one seems to have made much objection to the consecration of the bishops, and if King James had only possessed patience and tact, it is quite possible that there would have been no more changes, and that people would have gone back, gradually and naturally, to the Prayer Book, and the customs of the Church. This was the more likely because James and his son, Charles I., used the bishops as their instruments to carry out several measures which every one felt was for the good of the country. Chief among these was the establishment of a parish school and the provision for the support of a clergyman in every parish in Scotland.

But unfortunately, neither King James nor his



ARCHBISHOP SPOTTISWODE

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son had the gift of wisdom or patience. Both were good Churchmen, especially King Charles, who could have saved his life if he had given up his belief in the rules of the Church, and had become a Presbyterian. But both Monarchs thought that they could do by force what could only be done by teaching and persuasion, and, above all, by the example of godly and unselfish lives. And of course they failed, as they deserved to do, for no man can coerce another man's conscience, and they ended by making the religion which they held so dear, suspected and feared through the length and breadth of Scotland.

CHAPTER XV

THE FIVE ARTICLES OF PERTH—FOUNDING OF THE
DIOCESE OF EDINBURGH—THE SCOTTISH PRAYER
BOOK OF 1637—RIOT IN ST. GILES—SIGNING OF THE
COVENANT—THE BISHOPS TRIED AND DEPOSED IN
GLASGOW CATHEDRAL

KING JAMES began the struggle when, in 1616, he ordered the General Assembly, which still met, but was now under the authority of the bishops, to insert five Articles among the Canons of the Church, so that they would be binding on all Church members.

These Articles were good in themselves—we consider them duties and privileges—and had they been accepted with the good will of the people, they would have done much to bring the Church back to Catholic rule and order. They were—

1. That people should kneel to receive Holy Communion.
2. That sick people should receive Private Communion.
3. That babies who seemed likely to die should be baptized privately.
4. That Christmas Day, Good Friday, Easter Day, Ascension Day, and Whit-Sunday, should be observed as Holy Days.
5. That children should be confirmed.

But the ministers objected to the Articles, not so much because of what they implied, as because they

felt that the King had no right to impose laws of any kind on the Church. And Archbishop Spottiswoode, seeing that there was reason in the objection, begged the King not to force the matter.

James agreed to let it drop for a season. "I intend to visit Scotland next year," he said, "and I shall settle everything in person."

Next year he came to Holyrood, accompanied by Dr. Laud, Dean of Gloucester, and, for his visit, the Chapel Royal, which we see in ruins to-day, was fitted up with proper dignity for the celebration of the services to which he was accustomed.

English carpenters came by ship to Leith, bringing with them statues of the Apostles to set up at the end of the stalls, as we see figures of saints and Apostles set up in churches now. But the Scottish people were afraid of such things. They remembered the old, bad days when the churches were beautiful with such decorations, and yet the lives of priests and bishops were ugly, and stained with sin. A cry of "No popery!" arose, and the feeling was so strong that Archbishop Spottiswoode and the Bishops of Galloway, Aberdeen, and Brechin, wrote asking the King to "stay the affixing of these portraits."

But James would not listen. An angry answer came back telling them that in their ignorance they could not distinguish between pictures intended for ornament, and images intended for worship and adoration; and that "they endured lions, dragons and devils to be figured in their churches, but would not allow the like place to the Patriarchs and Apostles."

Which was quite true. But the imperious monarch did not realize what the wiser bishops did, that if the country was to be brought back to the Faith of the Church, it must be by going slowly.

So the Chapel Royal was fitted up, and James had his elaborate services ; and outside, people whispered to one another that the King was trying to bring back the rule of the Pope—forgetting all the time that Roman Catholics were being most cruelly persecuted. For it is a blot on Archbishop Spottiswoode's memory that under his jurisdiction a Roman Catholic priest was put to death for his religion, and others were imprisoned and banished.

Next year the King forced the members of the General Assembly to accept the Articles, which were known as the Five Articles of Perth, by threatening to deprive them of part of their stipends if they did not do so.

When James died, his son Charles carried matters with even a higher hand. He passed an Act, called the Revocation Act, ordering all landowners to restore any lands which had been taken by their ancestors from the Church, seventy-two years before. The nobles would not agree to this. They said that it was not they who had taken the land, but their fathers and grandfathers. The Act was not carried into effect, but the fact that it had been passed created among the nobles a feeling of opposition both to the King and the Church.

This was not a good preparation for what was to follow. Charles visited Scotland in 1633, accompanied, as his father had been, by Dr. Laud, who was now Archbishop of Canterbury. This prelate was a staunch Churchman, who had spent his life in trying to bring back the services of the Church of England to the standard of Catholic practice, and both he and his royal master were very distressed and disappointed when they found that the Five Articles of Perth, which they imagined had now been accepted by the Scottish

Church, were being, in many cases, ignored, and that the services were being performed in a very haphazard way.

In a few churches, at Holyrood and St. Andrews, for instance, Matins and Evensong were sung daily, and the Holy Communion administered regularly. But, in the majority of churches, John Knox's Prayer Book was still in use. A great many people did not yet observe the Festivals, or kneel to receive the Holy Communion, and the bishops seemed to have grown hopeless about the introduction of Confirmation, for they neglected it altogether.

Something had to be done, that was evident. But, instead of conferring with the bishops, Charles, encouraged by Laud, took the whole responsibility upon himself. Believing, as he did, in the "Divine right of kings," he thought he could rule the Church in spiritual matters, just as he tried to rule the kingdom in matters temporal.

The first change he made was a wise one, however. The See of St. Andrews was enormous, far too big for one bishop to rule properly. So Charles took that part of it which comprised the Lothians and formed it into a new diocese, that of Edinburgh, having, as its cathedral, the ancient church of St. Giles.

When he returned to England, he set himself, with Archbishop Laud's help, to bring the Scottish Church into conformity with the Anglican standard. A book of Canons, or Laws for the guidance of the Church, was prepared, some people say by the Scottish bishops, and revised by Archbishop Laud and Bishop Juxon of London, and printed in Aberdeen in 1636. Among other things, those Canons made provision for "the proper conduct" of public worship, and the administration of the sacraments after the form

contained in the Book of Common Prayer ; the proper Ordination of Bishops, Priests, and Deacons ; the Communion of the Sick, and Private Baptism, the observance of Fasts and Festivals, the reverent reception of Holy Communion with " bowing of the knees," and the right of any person to seek relief for his conscience by using private confession, and obtaining absolution ; the seemly furnishing of every church at the expense of the parish, with a Bible, a Book of Common Prayer, a font, a cloth of fine linen for baptism, a table for the Holy Communion, to be placed in the chancel—this Holy Table to be covered with a white linen cloth during the celebration of the Holy Communion. Altar vessels were also to be supplied.

It was a high ideal, was it not, at which Charles aimed—to have the Church's doctrine taught, and her practice followed, in every parish throughout Scotland ? But unfortunately he did not take a reasonable way to carry his ideal into effect.

Following the Book of Canons came a Book of Ordination of which no copy exists, and then a Scottish Prayer Book to take the place of that of John Knox. This Book has sometimes been called Laud's Prayer Book, but this is a mistake. It was drawn up, by the King's request, on the model of the English Prayer Book, by the Bishops of Ross and Dunblane, and revised by Archbishop Laud, Bishop Juxon of London, and Bishop Wren of Norwich. Most of the services were identical with those of the Book of Common Prayer, but the Communion Service was a little different, being practically that which we find in our Scottish Prayer Books to-day. The Scottish saints were commemorated, and a prayer was added for the faithful departed.

If this book had been gradually introduced by the bishops, and the meaning of the prayers explained, people might have accepted it quietly, and come to love it. But Charles simply caused a Royal Proclamation to be issued at all the market crosses in the kingdom, that on the following Easter Sunday the new Prayer Book was to be used in all the churches. The books were not ready for Easter Sunday, and even when they were ready, the ministers showed so little desire to buy and use them, that in June letters were issued by the Privy Council that any minister who did not provide himself with a copy of the Service Book was guilty of high treason.

Of course people resented having their Prayer Book changed in this arbitrary way, especially as the doctrines contained in the new book were very different from those contained in the Book of Common Order, to which they were accustomed.

We know what happened. A riot took place in St. Giles' Cathedral in Edinburgh the first time the service was read, and the bishop barely escaped with his life. Similar scenes occurred in other parts of the country, and the dreaded cry of "Popery" arose once more. The nobles, who feared that the Act of Revocation might force them to give their lands back to the Church, roused the nation to a frenzy. Committees were formed all over the country to band people together to resist King Charles and his policy.

And we cannot wonder. For, as a very celebrated historian of our own Church had said, "If the very words in which the clergy were to minister the sacraments . . . were to be dictated by the Crown, it was not easy to see why the temporal authority might not also proceed to define Articles of Faith."

Soon a solemn Covenant was prepared, by which

all who signed it pledged themselves to defend the "Protestant Religion, and to stand by each other in defence of the same," which meant that the Covenanters, as those who signed the Covenant were called, were prepared to fight for their beliefs.

By "Protestant" they meant that by their form of religion, they protested against the errors of Rome, as the moderate Reformers had done eighty years before; but in reality the Covenanters protested against the truths of the Catholic Church, which had been held by the Apostles and Martyrs, and by all the faithful members of the Early Church, long before the Bishop of Rome obtained the power which he afterwards held.

The National Covenant was first signed in Edinburgh, on the 28th of February, 1638, not in a house, but in the graveyard of the Greyfriars Church, a flat tombstone serving as a desk. Afterwards it was carried to all parts of the country, and the greater part of the Scottish people affixed their names to it.

It is said that when Archbishop Spottiswoode heard of the scene in Greyfriars Churchyard, he exclaimed in dismay that they had "pulled down in a day all that the King and bishops had been raising for thirty years." And the words were true.

The Covenanters never rested till they had done all in their power to sweep the religion, against which they so bitterly protested, out of the land. They succeeded in part, although not entirely. For, ten months after the Covenant had been signed, the General Assembly, in which both bishops and ministers took part, met in Glasgow. Before it met, the chief leaders of the Covenanters brought most shameful and scandalous charges against the bishops, accusing them of acts which no honest person could believe they had



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committed, and calling upon them to make their defence at the coming Council.

The Assembly met in Glasgow Cathedral. It was composed of a motley company. A hundred and fifty ministers were present, and ninety-eight laymen, nobles, barons, and burgesses. Some wore gowns, some cloaks, and many were armed with doublets, swords, and daggers. By these men the bishops were tried, and the charges that were brought against them will show what a mockery the trial was. For historians tell us that all these men were "venerable for their piety, learning and years, and their only crime was, that they were bishops."

They were accused of Popery, tyranny, drinking, gambling, swearing, profaning the sabbath, bribery, lying—more than this, the fact that they had performed the duties of their office was brought against them. The Bishops of Edinburgh, Ross, and Brechin, were specially accused of wearing rochets and copes, bowing to the altar, consecrating churches, ordaining deacons, keeping fasts, giving absolution, and so on.

The verdict was a foregone conclusion, every one knew what it would be. All the bishops were deposed. Some of them were excommunicated. The Five Articles of Perth, the Canons, Ordination Book, and Scottish Prayer Book were condemned, and their use prohibited. Finally, every one was enjoined to sign the Covenant, and the clergy who refused to do so were informed that they would be deposed.

Then came a sifting time for bishops and clergy alike. Two ways were open to them. To remain loyal to the Church and to her teaching, and for her sake to leave home and friends behind them, and to go out as exiles and wanderers on the earth. Or to

sign the Covenant, and throw away their allegiance to the Catholic Faith.

It was a hard choice. Harder than we can realize nowadays, when every one is allowed to follow his own conscience.

Four of the bishops—Dunkeld, Caithness, Argyll, and Orkney—gave way under the temptation, and changed their religion. The rest stood firm, although all of them, except the Bishop of Moray, had to flee the country and take refuge in England.

John Guthrie, the stout-hearted Bishop of Moray, was a warlike man. Notwithstanding the sentence which had been pronounced upon him, he continued to preach in his cathedral at Elgin for three months; then, determined that he would not turn his back at the bidding of the enemies of the Church, he retired to his episcopal castle of Spynie, and fortified it, and stood a siege before he was obliged to surrender. He was taken to the Tolbooth in Edinburgh, and imprisoned there, suffering very harsh treatment for fourteen months, after which he was released, but forbidden to return to his diocese. He went to his own house of Guthrie in Angus, where he lived in retirement till he died.

Equally brave were Bishop Bellenden of Aberdeen, and the famous "Aberdeen Doctors." These were six very learned men, all of them clergy, who held high posts of responsibility in that city. Two of them, Dr. Forbes and Dr. Baron, were the Professors of Divinity in King's College and Marischal College. Dr. Leslie was Principal of King's College. Dr. Scroggie was the minister of the cathedral church of St. Machar, and Doctors Sibbald and Ross were joint ministers of St. Nicholas' Church.

When the decision of the Assembly was sent to

them, they, headed by their bishop, and supported by the magistrates, paid not the slightest attention to it. They refused to allow it to be read in their churches as they were required to do, while the bishop preached as usual, and administered the Holy Communion in the cathedral. And on Christmas Day, which was forbidden to be observed as a festival, Dr. Scroggie did the same in his Church.

But the Covenanting army marched on Aberdeen, for by this time the controversy had passed from a mere strife of words to a deadly warfare, the city was forced to surrender, and the bishop and doctors to fly.

Now we must pause in our story to see what happened to the deposed bishops after they left Scotland. For they were not young men when they were driven from their homes, and they had to face anxiety, poverty, and want.

The Bishop of Edinburgh died in England. So did Archbishop Spottiswoode, who was buried in Westminster Abbey, and the Bishop of Dunkeld, who was buried at Canterbury. A letter written in London in December, 1640, tells us how the poor old Archbishop of Glasgow, who was a very aged man, and the Bishops of Aberdeen and Brechin, were living in London with their families, "in great poverty and misery." A few years later, all three were dead. Of the Bishop of the Isles, very little is known. Bishop Maxwell of Ross became Archbishop of Tuam in Ireland, where he died. Bishop Sydserf of Galloway alone survived when Episcopacy was restored for a time in the reign of Charles II.

CHAPTER XVI

THE BATTLE OF PHILIPHAUGH—QUARREL BETWEEN
THE PURITANS AND COVENANTERS—EPISCOPACY
RE-ESTABLISHED BY CHARLES II.—ARCHBISHOP
SHARP—ARCHBISHOP LEIGHTON

FOR the next twenty-three years the Scottish Church had no history. For as soon as the Covenanters had got rid of the bishops, they proceeded to get rid of the faithful clergy who would not sign the Covenant, by deposing them, and driving them into exile. Their congregations, left unshepherded, and threatened with bitter persecution, soon fell away, and, for their own safety, conformed to the existing state of affairs.

History tells us what befell in Scotland in those days. How the Covenanters waged war against the King and his supporters, how Charles, finding that his throne was tottering, lost courage, and tried to avoid a conflict with his opponents by throwing away his principles, and ratifying, in the Scottish Parliament, all the Acts of the Glasgow Assembly. It was not a consistent thing to do, and his conscience must have troubled him sorely.

But we must remember that he redeemed his Christian honour at tremendous cost to himself, when the Covenanters, growing more and more arrogant, said that they would only support him on condition that he

would establish Presbyterianism, not only in Scotland, but in England as well, thus calling on him to sell his Church. This he refused to do, sending back the brave answer, that his conscience "was dearer to him than his crown." Whereupon the Scottish leaders delivered him into the hands of the English, who eventually put him to death.

Before this happened, there was bitter fighting in Scotland between the Royalists, as the party was called who fought for Church and King, and the Covenanters. In the end the Royalists, under the Marquis of Montrose, were defeated at Philiphaugh, and many of them who surrendered, on the promise that their lives should be spared, were cruelly and treacherously cut to pieces by the orders of Presbyterian ministers.

After this black deed, the Covenanters had everything in their own hands; and when the English Puritans, having imprisoned King Charles and put Archbishop Laud to death, abolished for a time the services of the Church of England, they joined them in forming a plan whereby they hoped to drive the Church, not only out of Scotland, but also out of England and Ireland as well.

Another Covenant was drawn up, the "Solemn League and Covenant," and orders were given that every one in the three kingdoms were to sign it, or to lose their property. This Covenant bound its adherents to do their best to utterly destroy the Church. And in order that every one should be obliged to accept the doctrines which the Presbyterians and Puritans taught, eight Scottish ministers went to London and met a number of Puritan ministers at Westminster, and together they drew up a Confession of Faith, a Directory of Public Worship, and two Catechisms, the Larger,

and the Shorter. Most Scottish children know the Shorter Catechism, it is taught in all public schools in Scotland.

These books were to take the place of the Prayer Book in England and Ireland, and of John Knox's Book of Discipline, and Book of Common Order in Scotland.

This plan, however, did not entirely succeed. The new books and catechisms were accepted in Scotland, but they were never generally accepted in England, because the Puritans quarrelled with the Covenanters and most of them, including Cromwell himself, objected to being forced to be Presbyterians. They preferred to call themselves Independents, by which they meant that they could govern their own congregations, independent of any higher authority.

Cromwell brought an Independent army to Scotland, and in his turn put down the Covenanters, and for some years Presbyterians had a very hard time of it, for they were more or less in the power of the Independents, who had no regard for religious order of any kind.

Such was the state of affairs when the Restoration took place, and Charles II., son of the murdered King, was brought back in triumph to his father's throne. The nation had grown weary of Cromwell's iron rule, and the prospect of a restoration of the monarchy seemed to promise relief. Therefore they welcomed Charles with great gladness. At first everything looked well for the Presbyterian Church. The King promised to uphold that form of religion as the Established Religion of the land; and people were so glad to be delivered from the gloomy influence of the Puritans, who thought that all merry-making, no matter how innocent it was, was wrong, that they assembled in

thousands in Edinburgh, to see the effigy of Cromwell blown to pieces on the Castle Hill.

But, alas ! Charles II. had the common fault of his family, he could not be trusted to keep his word. Six months after this promise had been given, an Act was passed in Parliament, under the King's direction, deposing Presbyterianism, and re-establishing Episcopacy in Scotland. It was a grievous breach of faith, for which no excuse can be made, and although many people were so tired of the unrest and confusion that had prevailed during the time of the English Commonwealth, that they welcomed back the orderly rule of the Church, the extreme members of the Protestant party bitterly resented the King's want of integrity.

Charles and his council then began to fill the Sees which had been left vacant twenty-three years before, when the bishops were deposed.

As we have seen, Bishop Sydserf of Galloway was still alive, and he was made Bishop of Orkney ; but he was the only bishop in the country, and it is the custom of the Church to have three or more bishops to take part in consecrations. So once more a little company of ministers repaired to England to seek consecration from the hands of English bishops. Their names were Andrew Fairfoul, Minister of Duns ; James Hamilton, Minister of Cambusnethan ; James Sharp, Minister of Crail ; and Robert Leighton, Principal of Edinburgh University. Fairfoul and Hamilton were already priests, having been ordained by one or other of the old bishops before they were deposed. Sharp and Leighton, having only been ordained by Presbyterian rites, were privately ordained to the diaconate and priesthood by a bishop in London. Then all four were consecrated in Westminster Abbey, on December 16th, 1661, by the Bishops of London,

Worcester, Carlisle, and St. Asaph. Once more, to preserve the independence of the Scottish Church, and to show to all men that she is free from allegiance to the English bishops, the Archbishop of Canterbury took no part in the service, although he was present.

Then the newly consecrated prelates went home, each to his own diocese, Sharp to be Archbishop of St. Andrews, and Primate ; Fairfoul to be Archbishop of Glasgow ; Hamilton to Galloway ; and Leighton to Dunblane. On their way they heard that many "noblemen, gentlemen, and burgesses" were coming to meet and welcome them, and Bishop Leighton, who was so humble-minded and modest that he did not wish a public reception, left his brethren at Morpeth, and went home quietly by himself. The others had quite a royal progress to Edinburgh, being met by crowds of joyous people at Berwick, Haddington, and Musselburgh. Soon afterwards bishops to fill the other Sees were consecrated in the Chapel Royal at Holyrood.

When we remember what happened in 1637 A.D., when the Scottish Prayer Book was introduced and used in St. Giles' Cathedral, we should expect to hear that similar scenes took place now. But they did not, because the bishops, warned by what had happened in former times, made very few changes in the services to which people had grown accustomed.

They only insisted that the Gloria, the Lord's Prayer, and the Creed should be recited, the Bible read, the Sacraments duly administered, and that Private Baptism and Private Communion should be allowed in case of need, so that people cannot blame any change of service for the troubles that followed.

These were largely due to the fact that when the Covenanters had the power, they had ejected the bishops, forbidden Church people to have their own

services, and cruelly treated and persecuted them when they had the chance. And besides all this, they had sided against the King, and joined forces with the men who had put him to death. So, although it was very wrong, it was more or less natural, the times being what they were, that when the murdered King's son got back his crown, and the Church was once more in the ascendancy, that a measure of revenge should be taken both by King and Churchmen.

The Marquis of Argyll and others who had taken a prominent part in fighting against Charles II. were put to death, while all ministers who had gained possession of livings during the time that the Puritans had ruled Scotland were called on to obtain the consent of the patron of the parish in which they were ministering to their remaining there, and also the consent of the bishop of the diocese in which the parish was situated. This was quite a reasonable demand. But a great many ministers, especially in the west of Scotland, refused to comply with it, and were turned out of their livings, and younger clergy, who acknowledged the authority of the bishops, were put in their places. This was the beginning of terrible trouble. For the people loved their old ministers, and would not accept the new ; and the older men, instead of trying to make peace, made things worse by living on in the parishes, and holding meetings in the open air.

In order to prevent this, and force people to go to the parish church, a law was passed, which was nicknamed the " Bishops' Drag-net," which forbade these meetings, and imposed a fine on any one who attended them. So once more persecution raised her ugly head. The Covenanters held their meetings in spite of the law ; and the King and Parliament authorised armed men, under General Dalziel, and later under Graham

of Claverhouse, to hunt them down, and put them to death at their will.

It was a black, black time, and it raised a bitter feeling in Scotland which, even now, is only beginning to die down. For Presbyterians remember how their ancestors were persecuted under the Stuart kings, and Episcopalians remember how theirs suffered the like cruel hardships at the hands of the Covenanters, and each party blames the other, instead of realizing that both sides were blameworthy, and trying to forget.

In the confusion and trouble of this period, there were two bishops whose names will always be remembered by Scottish people—Archbishop Sharp of St. Andrews, the Primate, and Robert Leighton, Bishop of Dunblane, afterwards Archbishop of Glasgow. The one made the religious strife in Scotland far more bitter than it might have been ; the other only consented to accept his office, because, like the seers of old, he saw visions and dreamed dreams, and held that perchance it might be possible, by patience, and long suffering, and charity, to bring even the Covenanters back to loyalty to the Church.

Archbishop Sharp was a good and upright man in private life, but he had no mercy on those who held themselves aloof from the Church, and tried, by their wild doctrines and lawless practices, to arrest her progress. He alone of all the bishops made no attempt to reconcile, by courtesy and kindness, those who differed from him, and he approved of the dreadful methods by which King and Parliament sought to suppress the Covenanters, and force them to become obedient to lawful authority.

A terrible retribution fell upon him. He became perhaps the most hated man in Scotland. Whatever

trouble befell—in the Church, or in the State—the blame was laid at his door.

In 1669 A.D. an attempt was made on his life by a Covenanting preacher, who fired at him as he was getting into his carriage in the streets of Edinburgh. He escaped unhurt, but ever afterwards he was haunted by the fear of assassination. And this foreboding proved true. Ten years later, on the third of May, 1679 A.D., he was driving with his daughter from Edinburgh to St. Andrews, when a party of Covenanters, headed by two gentlemen, Hackstone of Rathillet, and Balfour of Kinlock, who were out to annoy the Sheriff-Deputy of Fife, because he had suppressed some of their Conventions, heard that the Primate's carriage had passed.

Here was a chance of revenge that was not to be lost! They pursued and overtook the travellers on Magus Moor, three miles from St. Andrews. Forgetful of his daughter's presence, and the respect which was due to the archbishop's office, if not to himself, they called to the old man to come out and answer for his doings. As the archbishop hesitated, they fired a shot into the carriage, then dragged out the primate, sorely wounded as he was, and stabbed him to death on the roadway. His daughter, who tried to save him, was wounded in the struggle.

Whatever the archbishop's faults may have been, it was a wicked and brutal deed, especially as the leaders of the party were men of birth and education.

The name of Archbishop Leighton, on the other hand, shines out like a bright clear star amid the darkness of this time. He was above all things a peacemaker, and, though his efforts were unavailing, we may be sure that the Blessing promised by our Lord was his.

One of the most humble and saintly of men, he only accepted a bishopric in the hope of being able to use his influence to reconcile the opposing parties. And, with a charity that was rare in these days, he would have overlooked the past, and made easy, for both ministers and people, the return to the old reverent ways, which they, or their fathers before them, had forsaken. Hating the cruel and senseless methods of persecution, he pleaded with King and Parliament to give them up, and to try some better way. Twice he travelled to London to lay his views before the King, and when he found that his appeals were unavailing, he resigned his bishopric. "For," he explained, "as long as he was a bishop, he felt that he was in some sort accessory to the persecutions that were going on."

He was Bishop of Dunblane at the time, and the King persuaded him to return to his diocese, promising him that more lenient measures would be employed. He was soon made Archbishop of Glasgow, and it was while holding that office that he tried to make an arrangement, known as an "accommodation," by which Presbyterian ministers had the chance of making up the quarrel, and going back to work under the bishops, without feeling that they were doing anything undignified, or throwing away their principles.

In fact the good archbishop held out his hand to his enemies and said, "I will make it easy for you to say you are sorry; then we can forget all that is past, and begin again on the old sure foundation."

But party feeling ran too high, and neither side would listen to the peacemaker. So the archbishop, weary of disputes which he felt were hindering rather than helping the cause of Christ's Church, resigned his Sec, and went to England, where he spent the last ten years of his life, living quietly with his sister in Sussex,

and doing all he could, by preaching and taking services, to help his parish priest.

Though the great wish of this good man's heart, that there should be unity among Scottish Christians, was denied, he had one little wish, and that rather a curious one, which God granted him. It was that he should die in an inn. "For," said he, "my departure would then be like the return home of a pilgrim to whom the world is like an inn."

He went to London in the summer of 1684 in order to see a friend from Scotland, and took rooms in an old hostelry called the Bell Inn, close to St. Paul's Cathedral. There he was seized with sudden illness, and from there, according to his quaint fancy, the pilgrim set out for Home.

CHAPTER XVII

THE REVOLUTION—BRAVE BISHOP ROSE—WILLIAM OF ORANGE DISESTABLISHES THE CHURCH—THE REBELLIONS OF '15 AND '45—THE PENAL LAWS—IMPRISONMENT OF CLERGY

FIVE years passed away from the time of Archbishop Leighton's death. Charles II. died, after having been received into the Roman Catholic Church. His brother James, who was an avowed Roman Catholic, tried to force that form of religion once more upon the nation, with the result that the leaders of the English people sent a message to his son-in-law, William, Prince of Orange, asking him to bring an army from Holland to defend the rights of the country. William agreed to their request and landed with an army in Devonshire, and James fled to France. The Crown was then offered to William and Mary, who accepted it, and so became King and Queen of Great Britain and Ireland.

When they accepted the Crown, the new monarchs agreed to certain laws which were now introduced for the first time. These laws curtailed the power of the Sovereign, and placed it largely in the hands of the Parliament, thus making it impossible for any succeeding King to impose his own will on the nation, as James and his father and brother had done.

Because of this, most people accepted the change of Sovereigns gladly, although, in England, a few of

the bishops and clergy would not swear allegiance to William because they had already promised to be loyal to James and his heirs, whom they still considered their lawful King. They were known as Non-jurors.

The same thing happened in Scotland, with disastrous results to the Church. Before he left Holland, William had been told that most of the Scottish people were Presbyterians, and he had made up his mind to establish that form of religion in their land. But when he came to London, he discovered that the real state of affairs was very different, and that two-thirds of his northern subjects had accepted the rule of the bishops, and preferred the ancient order of the Church. So he altered his intention, and was quite prepared to allow Episcopacy to continue the established religion of Scotland, as it was of England.

But a change of Sovereign is always a difficult and dangerous measure, and William wanted to make very sure of the support of the people in case James or his son, the Young Chevalier, as he was called, returned, and raised a rebellion against him. So when he heard that Bishop Rose of Edinburgh was in London attending to some Church business, he sent a message to him by the Bishop of London, telling him that if the Scottish Church would support him, as the majority of the clergy and laity of the English Church had done, he would uphold Episcopacy, and throw over the Presbyterians.

It was not a kingly act, was it? To make a bid for the favour of Church people in this way.

Bishop Rose was in a very difficult position, for, when he had left Edinburgh, James still occupied the throne, although it was known that a message had been sent to William. As a matter of fact, Rose, along with the Bishop of Orkney, had been sent by the

other bishops to assure James of their loyalty, and to consult with their English brethren about the danger which the Church was in owing to the unsettled state of the country. But travelling was slow in those days, and when the two prelates reached London, they found that William had actually arrived in England, and that James had fled.

In addition to this, bad news followed them from Scotland. As soon as the Cameronians or followers of Richard Cameron, the most fanatical of the Covenanters, had heard that William had landed, they had risen in wild disorder in the west of Scotland, and, beginning on Christmas Day, had taken possession of the churches, and driven the clergy and their families out of their houses to seek refuge where they could. To use the common expression of the time, they had "rabbed the curates," and two hundred clergymen, with their wives and children, were homeless, and, in some cases in danger of starvation.

No wonder the good bishop hesitated before he replied to the new king's message. For he knew that if he refused to agree to William's terms, he would forfeit his chance of obtaining the royal support for the Church. On the other hand, as he had sworn allegiance to James Stuart, his conscience would not allow him to acknowledge another monarch, and he was sure that his brethren in Scotland would say the same.

So his answer was, that he believed that the Scottish bishops would not serve the Prince of Orange as he was served in England, and that for himself he could not do so.

Next day he had to go to Whitehall to obtain a passport to return home, and William, who must have admired his brave honesty, made an opportunity of

speaking to him, by asking the Bishop of London to introduce him.

“ My lord,” he said, “ are you for Scotland ? ”

“ Yes, sir,” answered Rose, “ if you have any commands for me ? ”

“ I hope that you will be kind to me, and follow the example of England,” went on the King.

For a moment the bishop was silent, then he replied gravely, “ Sir, I will serve you as far as law, reason, or conscience shall allow me.”

Without a word, William turned on his heel, and the fate of the Church in Scotland was practically sealed.

William made one more unsuccessful effort to gain the support of the Scottish bishops, then he disestablished the Church and established Presbyterianism, which has been the national form of religion ever since.

Now, this was entirely a political measure. It was done, not because the majority of the people of Scotland wished it, but in order that the new King might sit firmer on his throne. And we can see, in what happened afterwards, that it was not the wish of a large part of the nation. For although all the bishops were deposed, their incomes taken from them, and their cathedrals given up to Presbyterian congregations ; and although an order was given that all clergy who would not take the oath which acknowledged William as king, should be turned out of their livings, and their places taken by Presbyterian ministers, in many cases the order could not be carried out, or only with great difficulty.

The people loved their Church, and loved their clergy, and although for safety they took the oath themselves, they did not see why they ought to be deprived of the services to which they were accustomed, at the bidding of a King whom they considered as

more or less of a usurper. So, in many parishes soldiers had to be employed to settle the new minister, and in many others, particularly in the diocese of Aberdeen, the priests of the Church remained in their parishes till they died. In Glenorchy, Argyllshire, the people were so indignant at the proposed change, that they simply took the new minister and marched him to the bounds of the parish, where they made him swear that he would never enter it again. Then they let him go, and went on enjoying the ministrations of their own parish priest for thirty long years until he died.

But hundreds of the clergy suffered untold hardships. Deprived of their benefices and incomes, they were often reduced to great penury. The deposed bishops did not fly from the country, as their predecessors did in 1638. They lived quietly in retirement, often in extreme poverty. But, as long as they were in the country, the Church was able to hold together, although, as some one said in derision, "she was invisible."

This was not quite the case. Because, in 1693, an Act was passed, which allowed priests of the Scottish Church to minister to their own congregations, if they took the oath of allegiance to William and Mary. About a hundred of them took advantage of this offer, and were henceforth known as "qualified ministers," and they carried on the public worship of the Church. But only within the bounds of their own parishes. All the rest of the clergy, the Non-jurors, as they were called, were forbidden to exercise their ministry in any way whatever.

The bishops, in their retirement, occasionally ordained a priest, or, when some of their own number died, consecrated other bishops to take their places. But

they had grown so accustomed to doing just what the King told them, that they hardly dare act for themselves in the crisis that had fallen on the Church. For instance they did not appoint the new bishops to Sees, they waited till the King should return, in order that he might do so, and, as we know, he never came back.

This strange lack of self-reliance on the part of the bishops who were living at the Revolution gives us the key to the fact that the Scottish Church found its soul during the following hundred years, when, as has been said, it was in the wilderness, poor, bereft of power, despised and persecuted. Because their successors learned to feel their own responsibility, and to act upon it.

From the time that the titular bishops were, at the instance of James VI., properly consecrated, bishops became "King's men." They enjoyed the patronage and protection of the Stuart monarchs; but, in return for that patronage, they had, very largely, to do as they were bid. Therefore they were very often tempted to consider the will of the King rather than the will of God. But when royal patronage ceased, and the Church was no longer supported by the State, they began little by little, to go back in thought to the early centuries of Christianity, when, in virtue of the authority delivered to them, the bishops ruled the Church of God, and attended to the spiritual duties of their office, without reference to the Civil Power. Thinking of these things, they came to have a clearer vision of what their position was as Fathers-in-God, and they occupied themselves more in trying to bring back the belief and services of the Church to the standard of these early days, than in trying to regain the political power which their predecessors had possessed in Pre-Reformation times, or

in the days when they had basked in the favour of the later Stuart kings.

So the Church was purified, and became keen over the things which really matter, reverent worship, and the bringing back the Eucharist to its proper place, and the necessity of carrying the gospel to the heathen.

But at the point which we have reached in our story, this revival was still in the future. The Church had yet further to go in its wilderness journey.

When William died, and Queen Anne succeeded to the throne, better days dawned for a time. For Anne was a staunch Churchwoman, and she was determined that the privileges which she valued so dearly should not be withheld from any of her subjects. So a " Toleration Act " was passed, allowing Episcopalians to have their own services, conducted by properly ordained clergy, on condition that they prayed for the Queen, thus acknowledging that she was the rightful sovereign. If they did not comply with this injunction they were liable to be fined twenty pounds, and their meeting-houses closed. The right to use the English Prayer Book was also granted to them, seeing that their own Scottish Prayer Book had had such a very short existence that most people had forgotten all about it.

Both clergy and people gladly took advantage of this Act, although some did not comply with all its conditions, and omitted the prayer for the Ruling Monarch. But as long as good Queen Anne lived, these omissions were overlooked, and the services were allowed to go on unhindered. And, to show their sympathy with their brethren in the north, English Churchfolk, Queen Anne amongst them, sent nineteen thousand copies of the Book of Common Prayer to be distributed in Scotland.

But, in spite of the Queen's toleration and sympathy, and in spite of the freedom which they now enjoyed, bishops, clergy, and people still cast longing eyes " across the water " to the Stuart prince whom they looked upon as their King. If he regained his father's throne, they thought to themselves, then possibly the old order might return, and Episcopacy become once more the national religion. They forgot that the Young Chevalier was a Roman Catholic, and that, if his cause were successful, he would probably do as his father had done, and try to force that form of faith on the country. They only remembered their old, passionate loyalty to the Stuart Dynasty.

So when, in the reign of George I., the rebellion of 1715 took place, and Prince James Stuart landed at Peterhead, the Episcopal clergy met him at Fetteresso, near Stonehaven, and presented him with an address, while the laymen of the Church flocked to support his banner, which was upraised by the Earl of Mar. During the short time that the Jacobite Army held together, it was ministered to by Episcopal clergy, and the services for the soldiers were those of the Book of Common Prayer.

When the Chevalier and the Earl of Mar, seeing that, for the present at least, the rebellion was hopeless, fled to France, it was on Churchpeople that the vengeance of the King fell.

It would have been perfectly just if he had punished them by imprisoning them or confiscating their property, for, after all, they had broken the law. But, besides doing these things, he punished them in their religion, which was most unjust. He wrote to Edinburgh, urging that Queen Anne's Toleration Act should be strictly enforced, because, as we have seen, some clergy had been allowed to take advantage of this Act

without complying with its chief condition, which was that they should pray for the Ruling Monarch, thus acknowledging him as King.

The royal injunction was obeyed, but the strict enforcement of the Act told heavily on the clergy. There were, at that time, twenty-two Episcopal clergymen in Edinburgh, which shows us how strong the Church was in that city. Twenty-one of these were fined, and it was only because of some question of law that the chapels in which they ministered were not closed. In Aberdeenshire, many of the clergy had to fly, while others were deposed, and their humble little chapels shut up. In some places they stuck to their posts, and tried to brave out the storm.

Then the first of what were known as the "Penal Laws" was passed, forbidding any priest to officiate in any "Meeting-house or congregation," where nine or more persons were present, unless he had taken an oath abjuring, or solemnly renouncing, the Stuart Kings and was prepared to pray for King George by name. Some clergy took the oath, and promised to read the prayers, and, by doing so, they made a split in the Scottish Church, which lasted a very long time, and has only just been healed. It was this split which was mainly responsible for the idea which largely prevails in Scotland to this day, that we Scottish Episcopalians belong to an alien religion which has somehow pushed its way into our country—that we belong to the English Church.

Now the whole story which we have been reading proves that this is wrong. For fifteen hundred years, since the days when St. Ninian planted it, there has been a branch of the Church in Scotland, always independent of her sister branch, the Church in England.

But, as we have seen, in Queen Anne's time, and

again, just after the Jacobite Rebellion in 1715, some clergy, in order to be allowed to minister to their congregations in peace and safety, and also in many cases, because they were quite content with the change of sovereigns, abjured the Stuarts, took the oath of allegiance to Queen Anne or King George, and availed themselves of the permission to use the English Prayer Book, which had been granted by the Act of Toleration.

Very often the congregations to whom these clergy ministered were people who had come from England, who were not Jacobites, and who did not wish to have either Prince James or Prince Charles Stuart for their King. So they had little sympathy with the bishops or the rest of the clergy who would not take the oath of allegiance, and who were therefore in the position of outcasts, forbidden to exercise their ministry. The bishops, on the other hand, disowned the clergy who accepted the new order of things, and did not grant them official permission to carry on their ministrations. So these priests did their work quite independently of the Scottish bishops, and looked to England for help and advice. It is quite easy therefore to understand how they and their congregations came to be looked upon as "English Church" folk.

When Bonnie Prince Charlie came to Scotland in 1745 Episcopalians did not flock to his banner quite so openly as they had done to that of his father in 1715, but it was well known on which side their sympathies lay. After the Battle of Culloden, where the Prince's Army was defeated by that of the Duke of Cumberland, they were treated with extreme harshness.

Cumberland's men went up and down the country searching for rebels, and whenever they came across a chapel which had been used as an Episcopalian place of worship, they burned it to the ground, or caused

the congregation, to whom the tiny sanctuary was very dear, to pay workmen to pull it down. As for the clergy, they had to hide themselves, even although they had taken no share in the Rebellion, whenever Cumberland's troops were in the neighbourhood.

And very soon another set of Penal laws, harder and more stringent than the first, were passed. It was enacted that, after the first of September, 1746, no clergyman who had not taken the oath might minister to more than four persons together ; if he did so, he would be imprisoned for six months for the first offence, and, if he transgressed again, he would be banished for life to the sugar plantations of America. If an ordinary layman broke the law by attending such a service twice, he could neither sit in Parliament, accept the office of a magistrate, nor use his vote. If a peer transgressed, he could neither sit in the House of Lords himself, nor vote for another peer to do so.

Two years later, the law forbade that any priest who had been ordained by a Scottish bishop, should be allowed to take the oath of allegiance, and ordered that those who had already taken the oath should be regarded as if they had not done so.

The object of these laws was, of course, to do away entirely with the worship of the Scottish Church, except where it was conducted by clergy who had been ordained by English or Irish bishops, and owed no allegiance to the Scottish Hierarchy.

But do not think for a moment that the worship of the Church was actually stopped. Priests and people were too loyal to God and to their faith for that.

The law said " Four persons together " which might be taken to mean " four persons in one room." If five persons were in the room, it was a " meeting-house," and meeting-houses were forbidden. But

there was nothing to prevent a priest holding a service in the hall of a mansion-house, with six or seven rooms opening off it, each with its congregation of four people ; or in the passage of a cottage, with four people in the " but," and four in the " ben," and other worshippers kneeling outside, who could hear his voice through the open door. And, happily for her children, the Church has never said that the children's bread can only be given on Sundays. Every day of the week might have its Eucharists, which could, if necessary, be celebrated in different houses, and at which different congregations could worship.

So the attempt to root up the Church by Act of Parliament was vain. She was in the wilderness ; she was, as her enemies said, almost invisible, but she was still there, stronger and keener and purer than she had ever been in the days of her prosperity.

In barns, in cottages, in rooms hidden away in the alleys of cities and towns, on the hillsides, in the dim recesses of thick woods, the great Sacrifice of Praise and Thanksgiving continued to be offered, in spite of King and Parliament.

Of course the clergy suffered—they counted on that. In the year in which the most stringent of the Acts was passed, three priests, Mr. Greig of Stonehaven, Mr. Petrie of Drumlithie, and Mr. Troup of Muchills were imprisoned in the Tolbooth in Stonehaven. But even imprisonment did not keep them from fulfilling their pastoral duties as far as they could. For the barred windows of the cell in which they were confined, looked down over the face of some rocks, at the foot of which flowed a stream of water. And, when a baby was born to any member of their flock, the mother, who was very often a fishwife, used to put the infant in a creel, and clambering up the rock, would

hold it up to the window, through the bars of which her clergyman stretched his hands, and administered the Holy Rite.

Other cases of persecution were those of John Skinner, perhaps the most noted of the Episcopalian clergy of the time, who was imprisoned for six months in Aberdeen, because he had ministered to more than four persons together ; and Mr. Connacher, who was sentenced to perpetual banishment from Scotland, because he had conducted a Marriage Service.

CHAPTER XVIII

THE "USAGES"—THE SCOTTISH COMMUNION OFFICE—
CONSECRATION OF BISHOP SEABURY—REPEAL OF
THE PENAL LAWS—THE CONSTITUTION OF THE
CHURCH AT THE PRESENT TIME

WE read, in the last chapter, how the bishops, clinging to the belief that no one but the rightful King (by whom they meant a Stuart King) could appoint a bishop to a diocese, filled up their ranks by consecrating bishops who were "non-ruling," and who had no special sphere of responsibility.

As time went on, this policy brought matters into a sad state of confusion. For all the diocesan bishops died, and the non-ruling bishops were obliged to take up, and carry on, the management of the Church. But as they hesitated to set themselves over particular dioceses, they were content to form themselves into a College of Bishops, and as such they governed the Church.

Gradually, however, the old familiar names came back, for the clergy of a district, Aberdeen or Edinburgh, for instance, would elect one of the College of Bishops to take special charge of Church affairs in that part of Scotland, and gradually the old official title of Bishop of Aberdeen, or Bishop of Edinburgh, was given to them. But after the Archbishops of Glasgow and St. Andrews died, the title of Archbishop lapsed, and was not revived. Instead of having an

archbishop, who has a certain amount of authority over the other bishops, the Scottish Church has simply a "Primus," that is, a bishop who is elected by his brethren to be their leader, and preside over them at their councils.

It is not difficult to see how easy it would be for Churchpeople to lose heart and fall away during this period, when so many of the clergy were in hiding, and so many of the diocesan bishops dead. And a great number of them did fall away, and became Presbyterians. About this time a sad strife broke out between the bishops about certain points of ritual and doctrine.

These were known as the "Usages."

We will understand better what was meant by the Usages if we stop for a moment to speak of our Scottish Prayer Book, and especially of our Scottish Liturgy or Communion Office.

This Liturgy is considered to be nearer the model of that of the Primitive Church than almost any other, so we ought to regard it as a very precious possession, and learn as much about its meaning as we can. If we study it carefully we will see how plainly it brings before us the truth that the Eucharist is, in the first place, something offered to God, "a continual remembrance of the sacrifice of the death of Christ," as the Catechism puts it, and, in the second place, something given to us, our Communion.

This was the order in which the Service was celebrated in the early days of the Church, and it is very impressive, and very easily followed.

The early Christians offered, first of all, gifts of the material things of this world—money and bread and wine. Then, when the bread and wine had been consecrated, they offered to God the memorial which His Son had commanded them to make. Next they

prayed that the Holy Ghost might be sent down upon the holy gifts and upon themselves, that the Life of their Lord which they were about to receive might make them holy, and bring them to everlasting life. After this they offered themselves, their souls and bodies, to God, in union with the offering of His Son.

If we read the sentence, "Blessed be Thou, O Lord God," etc., which is said by the priest at the presentation of the alms and the bread and wine, and the long Consecration Prayer which we find in our Liturgy, we will see how all these offerings are included.

Then, when the great offering was still on the altar, spread forth, as it were, before God, the early Christians pleaded its merits on behalf of living and dead. They prayed for all the other members of the Body of Christ; for those to whom they owed authority; for those they loved; for the sick and troubled, sinful and weary. They remembered the saints, and thanked God for their example. They remembered also their own friends who had passed from this life, and asked for them light, and rest, and peace. Only when they had thus offered their intercessions for others did they make their own Communion.

How was it that this early form of Service was preserved for us in all its fulness when it was not so perfectly preserved in the English Office?

It was because the Scottish Prayer Book, which was introduced by Charles I., was modelled on the first Prayer Book of Edward VI. This Prayer Book was afterwards revised by the Reformers in England, and certain things were missed out or altered, which accounts for the difference between the English and Scottish Offices. It was Bishop Cranmer and his friends who compiled this First Prayer Book of Edward VI., and they did so, very largely, by translating

the old Sarum Communion Service into English. But besides translating the Roman Service, they studied the early Greek Liturgies as well. Chief among these were the Liturgies of St. Chrysostom and St. Basil, two great bishops of the Eastern Church, which were taken from an earlier Liturgy, that of St. James, which was used by the Church in Jerusalem, and which may have been framed in the very words used by the Apostle James; the first bishop of that city. These Liturgies, which are still used in the Greek Church, are of very early date, and Cranmer used them as his model, following in almost every respect the order of the Eucharistic Office which they contained.

As we have seen, the same order was followed in the Scottish Prayer Book of 1637, and although that book was used for so short a time, the Non-juring bishops and clergy in the north clung to the ideal of Eucharistic worship which it set forth. Where copies of it had been preserved they continued to use it, and when this was impossible they added some of the prayers, notably that part of the Consecration Prayer which invokes God the Holy Spirit, to the English Communion Office, which they found in the Prayer Books sent to Scotland in the days of Queen Anne.

By and by individual bishops had the Communion Office from the disused Prayer Book reprinted for the use of their own dioceses. The first bishop who did so was Bishop Gadderar of Aberdeen. His reprint was brought out in 1722. Another edition was brought out in 1755 by Bishop Falconer of Edinburgh, and still another in 1764 by the Bishops of Edinburgh and Ross. The words of these editions varied slightly in some places.

As they were not bound up with the Book of

Common Prayer, but were printed separately, they were known as "The Wee Bookies." The Wee Bookie of 1764 was looked on as the generally accepted version of the Scottish Communion Office up to a few years ago, when it was again revised by the Scottish bishops and a committee of clergy, who gave it the final form which we find in the Prayer Books which have been on sale since 1911.

It was about the time that Bishop Gadderar brought out the first reprint of the Scottish Communion Office that the dispute broke out between the bishops, and it lasted for many years. It arose because some of them, chiefly those who had been appointed to dioceses, were determined to maintain, at all costs, the Catholic practices which had been preserved for the Church in the first Prayer Book of Edward VI., and which had been assured to them in their own Prayer Book.

The rest of the bishops, the "Collegers," were opposed to these Usages. The most important were—

1. The express Invocation of the Holy Spirit at the Consecration of the Elements.
2. The Prayer of Oblation, in which the Christian Sacrifice was solemnly offered to God.
3. The Commemoration of the Faithful Departed.
4. Mixing Water with the Wine to be used in the Holy Communion.

There were other usages to which less importance were attached—such as the Chrism, or Anointing with Oil in Confirmation, the Anointing of the Sick, and Immersion in Baptism. In the end it was agreed that most of these practices should be continued in our Church.

Another event happened about this time which was very interesting. In 1716, a bishop of the Eastern, or what is commonly known as the Greek Church,

came to England to beg help for some Egyptian Christians. He became friendly with some of the Scottish bishops and the English Non-juring bishops, all of whom used the Liturgy which had so much in common with his own.

Finding that this was so, these prelates joined with him in framing a proposal of union between the "Catholic remnant of the British Church" and the Catholic and Apostolic Eastern Church. The proposal was laid before the Synod of the Greek Church, and for seven years negotiations were carried on, but the proposal was finally rejected, as the bishops on either side could not agree.

Perhaps some day these negotiations may be entered into again, for there are now very friendly relations between the Anglican authorities and those of the Eastern Church; and the war is likely to draw these two parts of the Church closer together. We know how the Serbian boys who escaped from Serbia and are being educated in Scotland, are worshipping with us, with the consent of their bishops.

In the year 1784 an important event took place which brought the Scottish Church out of the obscurity into which she had fallen during the long years of persecution under the Penal Laws. This was the consecration of the first Bishop of the Episcopal Church in America, by the hands of Scottish bishops.

When what are now the United States of America belonged to England, the Church across the Atlantic was under the jurisdiction of the Bishop of London and the American clergy were ordained in England, and took an oath of allegiance to the English King.

But after the War of Independence, when these States formed themselves into a Republic, it was necessary that the American Church should be quite



DR. SEABURY, FIRST BISHOP OF THE AMERICAN CHURCH

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independent, and have bishops of her own. The clergy chose a priest, named Samuel Seabury, who had been an army chaplain, to be their first Father-in-God, and, forgetting that times were changed, asked the English bishops to consecrate him. The Archbishop of Canterbury, although willing to agree to their request, was unable to do so owing to the fact that if Seabury had been consecrated by English bishops he would have been obliged to take an oath acknowledging the supremacy of the English King, and this, as an American citizen, he was forbidden to do.

It seemed a deadlock.

But the American clergy, having foreseen the possibility of such a difficulty arising, had advised their countrymen, in that event, to apply for consecration to the Non-juring bishops of the Scottish Church. The number of these bishops was now reduced to four, three of whom resided in the diocese of Aberdeen, ministering to congregations like ordinary clergymen, because the Church could not afford to give them Episcopal incomes. But humble, poor, unnoticed as they were, they had received the Apostolic Gift, and they had the power to hand it on.

So, on the 14th November, 1784, Dr. Samuel Seabury was consecrated by Bishops Kilgour, Petrie, and Skinner, in an upper room, which was used as a chapel, in Bishop Skinner's house, in Longacre, Aberdeen.

When he went to take up his duties in America, the new bishop introduced the use of the Scottish Communion Office, with slight alterations, in the American Church, until an American Liturgy could be compiled. And when the American Prayer Book was issued, some five years later, the Communion Service which it contained was modelled on our Scottish Liturgy, not on the English Office.

Dr. Seabury's consecration proved to be the turning-point in our Church's long period of adversity. For he had sought the help of the Sub-Dean of Canterbury, who chanced to be living at St. Andrews at the time, in obtaining an introduction to the Scottish bishops, and this led to the sub-dean getting to know these prelates better, especially Bishop Skinner, son of the faithful priest who had been imprisoned in Stonehaven jail.

When the English dignitary went back to Canterbury, it is probable that he talked to his friends about the little Scottish Church that was so reduced and wasted that she had been almost forgotten, and yet had zeal and influence enough to send, from her obscurity, a bishop and a liturgy to help to found the American Church. Interest was revived, and a strong feeling arose that it was high time that the Penal Laws, which weighed so heavily on Church-folk in Scotland, were repealed.

Just when popular opinion was demanding that this should be done, Prince Charlie died abroad, and as his only brother was a Roman Catholic cardinal who could never be King of England, there was no longer any reason why the Scottish bishops and clergy should not agree to pray for King George III., and acknowledge him as their King. They consented to do this the more readily because King George, who had already reigned for twenty-eight years, had always desired religious toleration, and had never encouraged the strict enforcement of the Penal Laws.

Encouraged by the King's attitude, Skinner, who by this time was Primus, and two other bishops went to London, and petitioned that the Penal Laws might be repealed. After some delay, the longed-for relief was given in 1792, and Scottish Churchmen were once

more free to enjoy the ministrations of their own clergy, and to worship God in accordance with their conscience.

It makes us realize how terribly the Church suffered during the hundred years of persecution which she endured between 1689, when she was disestablished, and 1792, when the Penal Laws were repealed, when we read that in 1689, she possessed fourteen bishops, about six hundred clergy, and counted among her flock two-thirds of the people of Scotland ; while a hundred years later, when she was once more free to carry on her work, her staff was reduced to four bishops and forty clergy, and she could only claim as her faithful children less than a twentieth part of the population.

A hundred and twenty-five years have gone by since then, and our Scottish Church has grown and increased in a way that could hardly have been looked for at that time. At first the growth was slow, but under the wise guidance of Bishop Skinner and his successors, a great many obstacles that stood in the way of her progress were removed.

In the beginning of last century it was felt that, as the number of Churchpeople in Scotland had decreased, it would be better to group some of the ancient dioceses together under one Bishop. So in 1819, the dioceses of Argyll and the Isles were joined together, to be followed by the union of Glasgow and Galloway in 1837. In the same year, St. Andrews, Dunkeld, and Dunblane were amalgamated, and in 1864, Moray, Ross, and Caithness shared the same fortune. A year afterwards Aberdeen and Orkney were united, while Edinburgh and Brechin were left as separate dioceses.

As the old cathedrals had either fallen into ruins or passed into the hands of Presbyterians, cathedral churches had to be found for these seven bishoprics. Four cathedrals were built—not, alas ! as magnificent

as were the ancient buildings—St. Ninian's Cathedral at Perth, to serve for St. Andrews, Dunkeld, and Dunblane ; St. Andrew's Cathedral at Inverness, for Moray, Ross, and Caithness ; the little Cathedral of the Holy Spirit, on the Island of Cumbrae, to be the cathedral of the Isles and the Pro-Cathedral of Argyll ; and St. Mary's Cathedral, for Edinburgh. In the other three dioceses ordinary churches have been converted into cathedrals. For remember, it is not the splendour of the building, but the fact that the bishop's throne, or official chair, finds a place within its walls, that raises a church to this status. The Diocese of Brechin has St. Paul's, Dundee, as its mother-church. Glasgow has St. Mary's, Glasgow ; and Aberdeen, St. Andrew's, Aberdeen.

So, in our days, the Scottish Church is governed by seven bishops, one of whom is elected by his brethren to the office of Primus. They are not appointed by the King ; they are elected by the clergy and "lay electors" of the diocese.

The communicants of each congregation elect a lay elector, and no priest can be elected bishop unless he has a majority of votes, not only from the clergy, but also from the lay electors. Each congregation elects also a lay representative, and the lay representatives meet with the bishops and clergy of the diocese at stated times to discuss the business of the Church in the diocese. These councils are called Diocesan Church Councils.

Once a year, a great council is held in Edinburgh, or Glasgow, or Perth, or some other large town, which all the bishops and clergy and lay representatives are expected to attend. This is known as the Representative Church Council.

So you see that every communicant of the Scottish

Church can have, if he will, a part in the ordering of her affairs.

And quite plain people, like you and me, can forward her work, and, like God's people of old, help to build up the walls of Zion, by learning all we can about her activities, both at home and abroad, in order that we may be able to take our part wisely, and with understanding, in electing those who are most fitted to represent us when weighty and solemn matters have to be discussed and settled.

CHAPTER XIX

THE FOREIGN MISSIONS OF THE CHURCH—KAFFRARIA— CHANDA

I SPOKE at the end of the last chapter about the Church's activities abroad, by which I mean her foreign missions.

We have undertaken mission work in two places, Kaffraria in Africa, and Chanda in India ; and every man and woman and boy and girl who cares for the honour of our Church is bound to see that that work is kept up and extended. This can only be done by each of us doing his or her bit, by prayer, by contributing in one way or another to missionary funds, or by going out ourselves as missionaries.

If we look at a map of Cape Colony, we will see, on the eastern coast, bordering the Indian Ocean, a stretch of country divided into four parts—Transkei, Pondoland, Tembuland, and Griqualand East. This stretch of country is known as Kaffraria, or the land of the Kaffirs. It reaches from the Kei River to Natal, and from the Indian Ocean to Basutoland and the Drakensberg Mountains.

The Kaffirs form one of the three great families into which the natives of South Africa are divided. The others being the Hottentots and Bushmen. They would perhaps be more correctly spoken of as Bantus, as the word Kaffir is really a term of reproach applied by the Mahommedans of Africa to all people not of

their own religion. It means "infidel," and has been adopted as a convenient name for the Bantu tribes by the Dutch and English. The Kaffirs, for we will use the name by which we know them best, are a brave, strong, fearless people, far superior to either of the other two families. They are fond of war, having in the past fought desperate battles against the white settlers who invaded their territory. Yet they are also fond of peace, for, like the patriarchs of old, they are a pastoral people, which means that they live on the land, owning pigs, sheep, and cattle, and cultivate little holdings of ground. And when once they submitted to our rule they settled down contentedly under it.

They are divided into various tribes, each with its own chief, who has great power over his people. They live on the wide spreading veld in kraals and villages, in huts shaped like bee-hives, and their food consists chiefly of maize, millet, beans, pumpkins and pork. Only some of the Kaffir tribes inhabit Kaffraria, the others live outside its boundaries. Chief among the tribes that are found there are the Pondos, the Tembus, the Pandomisi, and the Gealekas. There are also Fingoes and Griquas. But the Fingoes are a separate race, who were at one time slaves to the Kaffirs, and the Griquas are of mixed blood.

We were not the first missionaries in this region. Long before a priest of our Church had settled in Kaffraria, the Presbyterians and Wesleyans had been at work. But many more missionaries were needed, and in 1850, when the Bishop of Cape Town was making a tour through his enormous diocese, which at that time included the whole of Cape Colony, he was asked by the Wesleyan missionaries if he could not establish a Church mission in the country. In order to do so the bishop came to England and collected

enough money to found the first little Church mission in Kaffraria, St. Mark's, which was opened in 1855.

In the following year something very extraordinary occurred, which, although it seemed disastrous at the time, gave, in the providence of God, a unique opportunity to the mission priest, Mr. Waters, of obtaining a very strong influence over the people.

St. Mark's was in the territory of a chief named Kreli, who was very rich and powerful, and who ruled over some 90,000 natives. These natives did not want white people to settle among them, and a story was set afoot that a native girl had heard in a dream the voices of the dead chiefs of her tribe commanding all Kaffirs to kill their cattle, burn their grain, and leave their ground uncultivated. If this were done, so the voices declared, the speakers would rise again, cattle and grain be restored tenfold, and all the white strangers be driven into the sea.

As the Kaffirs believe firmly that the spirits of their ancestors have it in their power to speak to them, they obeyed this strange command, with the result that a terrible famine ensued. Even Kreli, the chief, was reduced to want.

Naturally the white traders left the country, but Mr. Waters stuck to his post, and, with the help of money given by private subscription and by the British Government, managed to succour thousands of natives who otherwise would have died of starvation. Of course the natives loved and trusted him after this, and were ready to listen to his teaching. So the mission prospered, and similar work was begun in other districts of Kaffraria.

About fifteen years after the famine the bishops in Cape Colony, which had now been subdivided into several dioceses, heard that the Scottish Church had

become sufficiently strong at home to wish to found a mission somewhere among the heathen.

So as their dioceses were all too large to allow any of them to superintend the work amongst the Kaffirs, they thought it would be a good thing to form Kaffraria into a separate diocese, and hand it over to the care of the Church in Scotland. The Scottish bishops accepted the charge in the name of the Church, and the Society for the Propagation of the Gospel promised to help with money. A Foreign Mission Board was formed, and the Primus asked Dr. Callaway, a priest who had been working in Kaffraria, and knew all about the life there, to be the first bishop. Dr. Callaway came to Scotland, and was consecrated on All Saints' Day, 1878, in St. Paul's Church, York Place, Edinburgh.

Shortly afterwards he went back to take charge of his diocese, accompanied by one priest, three laymen, and three women workers. At first he had his headquarters at St. Andrew's Mission, near the banks of the beautiful St. John's River, which flows through Pondoland. And as it was the Kaffir custom to call any place or district after the nearest large river, the diocese took the name of St. John's, Kaffraria. St. Andrew's did not prove a very convenient centre, however, and in 1877 the bishop moved to Umtata, which has ever since been the "cathedral city." Kaffraria is a land of far distances, of rolling veld, broad rivers, and high rugged hills.

The labours of its first two bishops, Bishop Callaway and Bishop Key, and the clergy under them, were not so very unlike the labours of St. Ninian and St. Columba, and the other Scottish missionaries in early times. All their journeys had to be made on horseback, or in rough carts. When the rivers were swollen with rain they had either to swim across or stay in the nearest Kaffir

kraal until the flood subsided. They and their clergy had not only to superintend the building of churches and mission houses, but they had to dig foundations, measure logs, and fashion bricks with their own hands. Sometimes their lives were in actual danger through the rebellion of one or other of the tribes, and their dwellings were destroyed.

Things are a little different now, although the present bishop has still to ride or drive through most of his enormous diocese, which is about three-quarters as large as Scotland. The country has been opened up, twenty-two parishes have been formed and organized, each of these parishes being usually from thirty to forty square miles in extent, and if we were to visit Umtata to-day we would find there a stone cathedral, built by native labour in memory of Bishop Key, a college, St. John's, for native boys and teachers, schools for European girls and boys, and a theological college, St. Bede's, for the training of native clergy. Since the diocese was founded the Scottish Church has raised the sum of £15,000 for its endowment; and besides this a large sum of money is sent out from Scotland every year to help to support clergy and schools.

The Society for the Propagation of the Gospel still gives assistance also.

Our second sphere of missionary work is Chanda, a district situated in the southern part of the diocese of Nagpur, in the Central Provinces of India. This mission is entirely supported by our Church, under the Bishop of Nagpur.

The chief city of this district also bears the name of Chanda. It is a very ancient town, for it was the capital of Gondwana, or the kingdom of the Gonds, whose sovereigns reigned here from the eighth to the eighteenth



MAP OF THE DIOCESE OF ST. JOHN'S, KAFFRARIA.

To face p. 176.

century; after which date the kingdom fell into the possession of the Marathas, and the Gonds gradually moved further south. It is also very beautiful, for the houses are not all crowded together, but are spread out in groups like little villages, among parks and fields and shady trees. The whole is surrounded by a battlemented wall, seven miles long, which here and there is pierced by crumbling gateways. Around it lie wide-spreading forests, with villages and tiny clearings hidden away in their dim recesses.

About the same time as the African bishops asked the Scottish Church to be responsible for the work in Kaffraria, the Bishop of Calcutta asked us to found a mission in Chanda. We promised to do so, but were very slow to fulfil our promise, for it was twenty-seven years before a Scottish priest went out to take up the work.

In the mean time the mission was begun by Mr. Carruthers, the Government Chaplain at Nagpur, a Scottish Churchman by birth, who sent a schoolmaster and two native assistants to open a school in the city of Chanda.

Then a native priest, Nehemiah Goreh, a converted Brahmin from the holy city of Benares, went to the help of those pioneers. Father Goreh, as he was afterwards called, must have been a most picturesque figure. To read about him is like reading about Peter the Hermit, or one of the very early heroes of the Faith. Determined not to preach the gospel for reward, this devoted man, who, by reason of his birth as a Brahmin had been taught from infancy that he and the other members of his caste represented Divinity, and that all other castes were as dust under his feet, only kept enough of his meagre salary to supply him with the bare necessities of life, putting the remainder in the alms-bag.

He lived in a small hired house in the bazaar, and from it he would go out, a tall fragile figure, clad in a white cassock, and bearing a slender wooden cross, to the old market-place, where he would stand for an hour at a time in silence, watching the people, until, out of mere curiosity they gathered round him, then he began to preach. He was absolutely fearless. In order to prove to the people that their idols were mere wood and stone, he threw the idols from their places. It was not a particularly wise thing to do, but it succeeded. When the people saw that the strange teacher did not suffer from the wrath of the gods, they were more inclined to listen to his words.

When Father Goreh left Chanda in 1874, to work with the Cowley Fathers who had founded a branch of their community in India, he left behind him a small but firmly established mission, with an offshoot under a native deacon, at Nagpur. He was succeeded by another native priest, Mr. Israel Jacob, who stuck to his post, alone save for a few native helpers, for eighteen long years, doing what he could to prevent the Light which had been planted from being completely extinguished, until, in 1898, the long-looked-for help came at last from Scotland. For in that year Mr. Wood, who was then curate at Forfar, hearing how desperately help was needed, volunteered to go.

Things went better after his arrival. A church was built in Chanda, the school and the orphanage, which had been begun but which had almost ceased to exist, were reorganized, and it was well that it was so. For in 1899-1900 a dreadful famine occurred in India. The Province of Nagpur suffered terribly. Mr. Wood was asked by the Government to help in relief work, and he took charge of the whole country within a radius of seventy miles from the city of Chanda.

One result of the good work which he did was that after the famine two hundred and fifty little orphan children were offered to him to be brought up by the mission. It was a heavy responsibility, but it was a great opportunity. Money was raised to build two orphanages—one for boys, the other for girls. One Scottish lady gave sufficient money to build the latter. Another priest and several women workers went out ; and the children were cared for and educated.

Most of the original orphans are now grown-up and married, and form a little Christian community, but the orphanages are always full of children, and any one who wishes to do so can "adopt" an orphan by paying £4 10s. a year towards its maintenance.

Besides working in the city our missionaries go out into the surrounding country, and work among the Gonds, who are said, by those who know them, to be a very lovable people. They are often absent for weeks at a time going from village to village, preaching and teaching and visiting the native catechists who have charge of various out-stations.

The tiny mission station in Nagpur has been extended, Nagpur being the cathedral city of the diocese, and also the capital of the Central Provinces. There two congregations of native Christians have been gathered together ; and a new Church is about to be built in the city. An orphanage has been established for poor Eurasian children, and a hostel opened for students and older boys who have shown special talent in the school at Chanda, and who go to Nagpur to carry on their studies at the normal school or the college.

There is one special way in which the women of the Scottish Church can help forward her missions, and that is by joining the Church Women's Association—the "C.W.A.," to give it its common name. This

society is composed of a band of women who are pledged to help these missions by prayer and work. Each member pays a yearly subscription of 2s. 6d. or 1s. (and there are very few of us who could not spare a shilling). They use a short prayer for foreign missions, and they do what needlework they can. Their subscriptions, after paying the expenses of the Association, are divided between Kaffraria and Chanda, and their needlework is packed in boxes and sent out to lonely mission stations in Kaffraria, where it is sold for the benefit of the mission. Shops are few and far between on the veld, and if useful articles be made they not only prove a boon to the families of traders and missionaries, but they command a readier sale, and fetch far better prices than could be obtained for them at a "Sale of Work" in this country.

CHAPTER XX

THE FUTURE OUTLOOK

IN the story we have just finished clearly marked periods stand out before us, when, in the providence of God, the happenings, as we call them, of national life gave to His faithful servants their opportunity to carry forward His work, and extend the influence of His Church.

The Romans conquered Britain, and in their train came the first messengers of Christ in the land. They lit the torch, and it was handed on by the missionary saints of whom we have read.

When the faith that was kindled by these heroes had waxed faint and the light burned low, the Danish and Norman conquests in England were the cause of St. Margaret's coming to our land, and gave her the opportunity which she used so nobly of reviving the life of our Scottish Church, and setting before its members higher ideals, both of worship and service.

As we have seen, St. Margaret's influence did not die with her, but was perpetuated by the work of her sons, who, by their munificence in building and endowing churches and monasteries, and by their care for the clergy, made it possible for the Church to be the centre of light, not only in what we commonly call religious matters, but in everything that made for civilization, education and progress as well.

Then when three centuries of turmoil, war, avarice

and unrest had ended in the upheaval of the Reformation, the Church might have suffered utter shipwreck had it not been for the handful of clear-sighted men who, in spite of apparently overwhelming opposition and difficulties, clung to the conviction that while it was necessary that the yoke of Rome should be thrown off, it was equally necessary that no part of the Church's heritage of Catholic faith and order should be lost.

We know the price that was paid by bishops, clergy, and faithful laity alike in order that this precious inheritance should be retained. And now, once again, a great door of opportunity is opening for the Church ; a door that has been pushed ajar by sacrifice and blood.

And on every member of the Body of Christ, which means every baptized person, a heavy responsibility rests to see to it that the opportunity is not lost.

Since the Reformation Scottish people have been too ready to quarrel over religion, even over little points that do not matter. But in the face of the powers of evil which seem literally to have been let loose in this dreadful conflict, every Christian feels that the Church would be stronger to fight these forces of Satan if her members could march forward as one army, and were not separated one from another.

Already the Presbyterians are joining up their forces, and although it is difficult to see how they and we can be united as long as they cannot accept doctrines of the Church which we believe to be true and therefore dare not throw away, still God can bring about union in His own time, and we can all help forward His purpose by praying for it, and by being careful never to say bitter or uncharitable things about those who differ from us.

Besides the desire for better mutual understanding, wonderful opportunities of social service are opening up

for all of us. Before the war most people were fairly comfortable, both in their circumstances and in their religion, and they forgot how many of their fellow Christians were living under conditions which made it almost impossible for them to lead decent or God-fearing lives. They were not properly housed, or clothed, or fed, and they had often to work so hard that they had no time or energy left to think about God. Worst of all, thousands of little children were being born and brought up under those conditions.

The war has taught us how precious to the nation the lives of these children are ; how important it is that they should not grow up to be weaklings or loafers, but to be good, strong, useful men and women. It has taught us too that the men and boys who went so freely from the slums of our great cities, and, side by side with their more fortunate countrymen, laid down their lives for the cause of righteousness and honour, deserved more of a chance in this world than they had ever had.

National feeling demands that from henceforth the children will have their chance, that the men and boys who come back from the war will have their chance also. And the feeling of the Church should be stronger than that of the nation, because she has a higher appeal to make than even the appeal of citizenship. Those children, those men and boys, are members of the Body of Christ, so are their mothers, and sisters, and wives, little as very many of them realize it.

And a clear call comes to the Church to prove that the claim which she makes to be the Body of Christ is true, and that the mysterious life which flows into her by reason of her union with her Head is strong and vital enough, if she will but use it, to enable her to take the lead in overthrowing the mountains of intemperance

and impurity, of apathy, and indifference and wrong, which are blocking the way to the coming, in all its fulness, of the Kingdom of Christ, and are causing so many of her children to drift hopelessly along in ignorance and sin.

Some of us may be tempted to think that we are of so little account in the world that these matters do not concern us ; that if we look after our own personal salvation it is all that will be required of us.

But as members of Christ's Body not one of us can say that what affects the honour of our Head and the welfare of our brethren is no concern of ours. The solemn words of warning and encouragement are as true to-day as they were when they were spoken—

“Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof ; because they came not to the help of the Lord, to the help of the Lord against the mighty.” And “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

SOME INTERESTING DATES

- A.D.
- 360. Birth of St. Ninian (supposed date).
 - 387. Birth of St. Patrick (supposed date).
 - 397. Consecration of St. Martin's Church at Witherne.
 - 432. Death of St. Ninian.
 - 493. Death of St. Patrick.
 - 518. Birth of St. Kentigern.
 - 521. Birth of St. Columba.
 - 563. Landing of St. Columba in Iona.
 - 585. Meeting of St. Columba and St. Kentigern.
 - 597. Coming of St. Augustine from Rome to Canterbury.
 - 597. Death of St. Columba.
 - 603. Death of St. Kentigern.
 - 635. Bishop Aidan's Mission to Northumbria.
 - 664. Council of Whitby.
 - 887. First mention of "The Scottish Church" by that name.
 - 1068. Coming of Margaret of Scotland—Queen and Saint.
 - 1093. Death of St. Margaret.
 - 1100. Diocesan Episcopacy introduced.
 - 1127. Scottish Church placed under the jurisdiction of the
Bishop of Rome.
 - 1406. First signs of the Reformation.
 - 1407. John Resby burned at Perth.
 - 1411. Founding of St. Andrew's University.
 - 1450-51. Founding of Glasgow University.
 - 1494-95. Founding of Aberdeen University.
 - 1507. First printing-press set up in Scotland, with the monopoly
of printing all Scottish Church Services.
 - 1528. Martyrdom of Patrick Hamilton.
 - 1543. The Scottish Parliament sanctions the translation of the
Bible.
 - 1546. { Martyrdom of Wishart.
Murder of Cardinal Beaton.
 - 1559. Knox returns to Scotland from Geneva.

A.D.

1560. Bishops deposed by Parliament. Authority of Rome thrown off. Power given to extreme reformers.
1572. Appointment of titular bishops.
1592. First Establishment of Presbyterianism.
1610. Titular bishops consecrated. Restoration of Episcopacy.
1616. "Five Articles of Perth."
1633. Founding of the Diocese of Edinburgh.
1637. Scottish Prayer Book introduced.
1638. Second Establishment of Presbyterianism.
1661. Second Restoration of Episcopacy.
1679. Murder of Archbishop Sharp.
1688. { The Revolution.
Landing of William of Orange.
"Rabbling of the Curates."
1689. Disestablishment of Episcopacy.
1690. Final Establishment of Presbyterianism.
1715. First Jacobite Rebellion.
1719. First Penal Law.
1745. Second Jacobite Rebellion.
1746. Second Penal Law.
1748. Third Penal Law.
1722. Bishop Gadderar's Edition of the Scottish Communion Office.
1755. Bishop Jackson's Edition of the Scottish Communion Office.
1764. The Edition of the Bishops of Edinburgh and Ross. Regarded as Authorized edition until 1911.
1784. Consecration of Bishop Seabury.
1792. Repeal of Penal Laws.
1871. Scottish Church undertakes mission work in Chanda.
1873. Scottish Church begins mission work in Kaffraria.
1898. Scottish Church actually begins work in Chanda.
1911. Final Revision of Scottish Communion Office.

DIOCESAN DATES

450. Bishopric of Galloway (Candida Casa) founded.
849. " " Dunkeld founded.
892. " " St. Andrews "

A.D.

1100.	Bishopric of Aberdeen founded,		
1115.	{	„ „	Glasgow revived. (Bishopric of Strathclyde founded by St. Kentigern in 560 A.D.)
		„ „	Argyll founded.
1120.	{	„ „	Orkney „
		„ „	Moray „
		„ „	Ross „
1150.	{	„ „	Dunblane „
		„ „	Brechin „
1180	„	„	Caithness „
1388.	„	„	The Isles separated from the English diocese of “Sodor and Man.”
1633.	„	„	Edinburgh founded.
1819.	Union of the bishoprics of		{ Argyll.
			{ The Isles.
1811.	„	„	{ Dunkeld.
			{ Dunblane.
1837.	„	„	{ Dunkeld.
			{ Dunblane.
			{ St. Andrews.
1837.	„	„	{ Glasgow.
			{ Galloway.
1839.	„	„	{ Moray.
			{ Ross.
1864.	„	„	{ Moray.
			{ Ross.
			{ Caithness.
1865.	„	„	{ Aberdeen.
			{ Orkney.

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